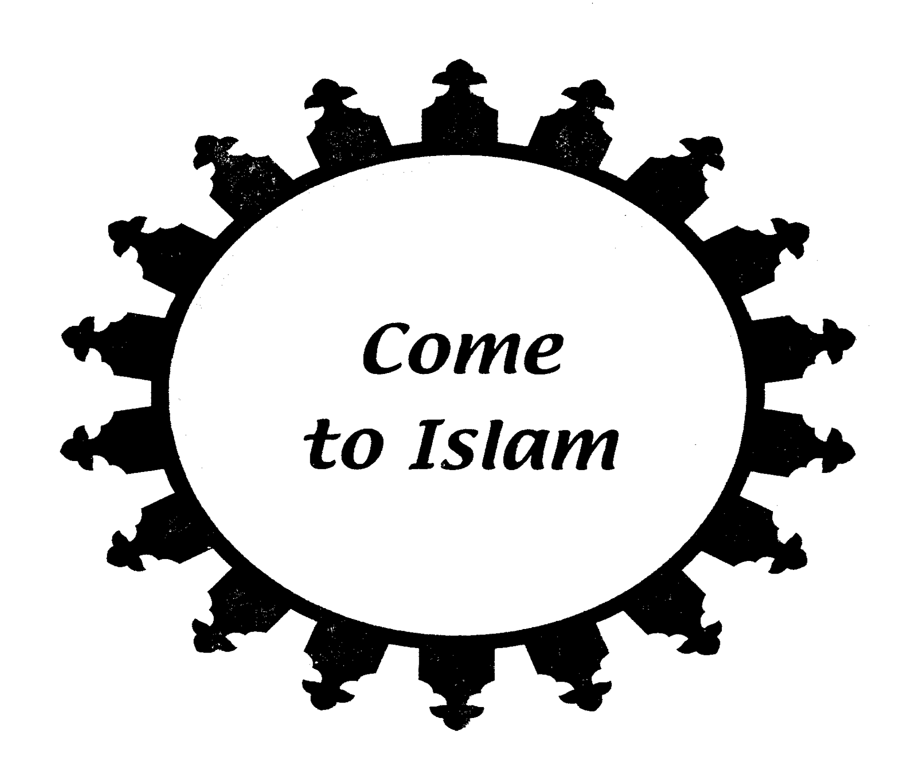

Come
to Islam

Published by
Dar El-Farouk for Publishing and Distribution
Islamic Publishing Department

Qur'an has proved to be an inimitable text ever since its revelation fourteen centuries ago. Hence, any translated quotation would fall short of conveying the precise Arabic meaning. Reference to Qur'anic verses in this book should be understood only as an "approximate" interpretation and NOT a translation of the original text. Interpretations quoted are based on the Interpretation of the Meanings of the Noble Qur'an in the English Language by Muhammad Muhsin Khan and Muhammad Taqiyy ud-Din Al-Hilali, Dar us-Salam Publications, Saudi Arabia, and Towards Understanding the Ever-Glorious Qur'an by M. Mahmud Ghali, Unversities Publishing House.

Deposit No. 3293/2003
ISBN: 977-345-322-7

Address:
Head Office: 3 Mansur St., Al-Mubtadayan, Majlis Ash-Sha'b St. (off Sa'd Zaghlul Metro Station), Cairo, Egypt Tel:(00202)7953032-(00202)7943203 Fax:(00202)7943643
Dokki Branch: 12 Dokki St. (Direction of Cairo University), Giza, Egypt Tel:(00202) 3381022 - (00202) 3380473 Fax:(00202) 3382074
www.darelfarouk.com.eg
Printed in Egypt

Publisher: Dr. Khalid Al-Amry
Co-publisher: Abdul Hamid Abdul Aati Mahmud
Edited by: Nabil A. Harun, Ph. D.

For general information on Dar El-Farouk for Publishing and Distribution products and services, sales inquiries and reseller information–including discounts, premium and bulk quantity sales – press review copies, publisher interviews, or other publicity information, please contact our Marketing Department in Egypt at (00202) 3381022 - (00202) 3380473
Fax: (00202) 3382074
Or, send a message to:
marketing@darelfarouk.com.eg

Publisher's Acknowledgments

We are proud of this book; please send us your comments through our Online Evaluation Form located at www.darelfarouk.com.eg

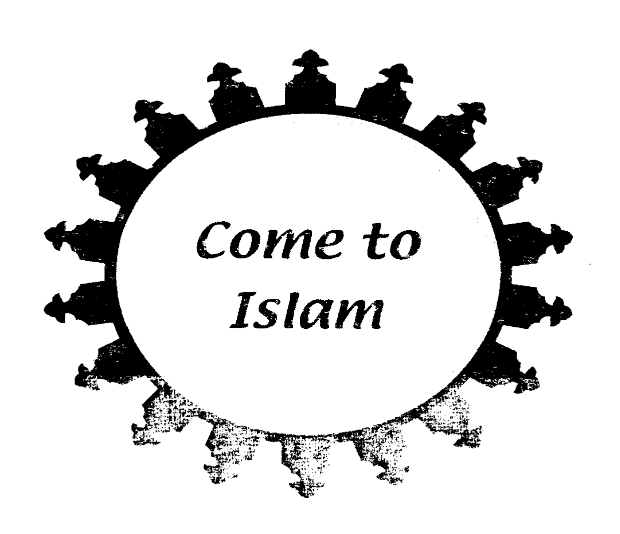
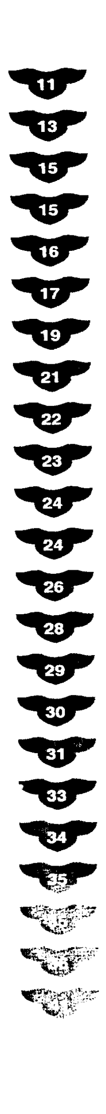

Come to
Islam



Table of Contents






Part 1: Why
Islam? Proofs
of Modern
Science

Why Islam? Proofs of Modern Science

Introduction

Why should an intellectual embrace Islam? We shall try to prove herein that the truth and perfection of the Qur'an, revealed between the years 611 and 632 A.D., could not have possibly been the work of Muhammad, the Prophet of Islam (peace be upon him), nor of any other human being in history. It could only have been an outside revelation to Muhammad from a most knowledgeable supernatural source. The role of the Prophet did not exceed that of an honest Messenger, as well as a human model for mankind.

Our approach will be both scientific and historical. We shall repeatedly underline certain verses of the Qur'an that have stated or pointed to certain modern scientific facts and concepts, in unequivocally precise terms. Such facts and concepts were beyond the reach of human knowledge at the time of revelation and for centuries thereafter. This establishes beyond doubt that the source of Qur'an is: Superior to mankind, absolutely knowledgeable, and most truthful. Such perfection can only be possessed by the Creator of this infinite universe, the One God (in Arabic Allah), Glorified and Exalted be He.

In a translation of the meanings of the Holy Qur'an, verse No. 82 of Surah An-Nisa':

"Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradictions."

Here are several pieces of evidence, each of which could prove the scientific truth of the text of the Qur'an. Citations of the meanings of Qur'anic veses have been based mainly on:

- Interpretation of the Meanings of the Noble Qur'an, by: Dr. Muhsin Khan and Dr. Taqi Ad-Din Al-Hilali, Darus-Salam.
- Towards Understanding the Ever-Glorious Qur'an by: M. Mahmud Ghali, Universities Publishing House.

It is stressed here that it is almost impossible to translate the original Arabic text in order to precisely convey the Arabic meaning. This explains the frequent use of explanatory words or phrases in parentheses.

References to the meanings of Qur'anic verses are shown in parentheses as: (Surah name - Verse(s) Number(s)).

1- The Laws of Science

Everything in the universe follows strict scientific laws and conforms to delicate equilibrium, leaving no room for chance or haphazardness. This is the very essence of modern science. The Qur'an repeatedly stresses these concepts:

"He has created everything, and has measured it exactly according to its due measurements." (Surah Al-Furqan - Verse No. 2)

"The sun and the moon run on their fixed courses (exactly) calculated ." (Surah Ar-Rahman - Verse No. 5)

"And the heaven He has raised high, and He has set up the Balance." (Surah Ar-Rahman - Verse No. 7)

"Everything with Him is in (due) proportion." (Surah Ar-Ra`d - Verse No. 8)

"And We sent down from the sky water (rain) in (due) measure." (Surah Al-Mu'minun - Verse No. 18)

"And Who sends down water (rain) from the sky in (due) measure." (Surah Az-Zukhruf - Verse No. 11)

"And We send it not down except in a known measure." (Surah Al-Hijr - Verse No. 21)

"And caused to grow therein all kinds of things in due proportion." (Surah Al-Hijr - Verse No. 19)

2- Life Cycles

Allah's creatures, whether animal, plant or mineral, are linked together in common cycles of change. Atoms and molecules are

constantly exchanged between the lifeless air and solids and the live plants and /or animals. Examples are:

1- Decomposition and regeneration of human and animal cells.

2- The carbon cycle between plant or animal cells and carbon dioxide of the atmosphere.

3- The nitrogen cycle involving live cells, atmospheric nitrogen and soil fertilizers.

Reference to the presence of these cycles is explicitly summed up in the following verses:

"You bring the living out of the dead, and You bring the dead out of the living." (Surah Al-`Imran - Verse No. 27)

"He brings forth the living from the dead, and it is He Who brings forth the dead from the living." (Surah Al-An`am - Verse No. 95)

"And who brings out the living from the dead and brings out the dead from the living?" (Surah Yunus - Verse No. 31)

"He brings out the living from the dead, and brings out the dead from the living." (Surah Ar-Rum - Verse No. 19)

3- All in Pairs

The Qur'an states in an affirmative manner that "everything" in nature exists in pairs:

"And of everything We have created pairs." (Surah Adh-Dhariyat - Verse No. 49)

We came to know that this applies to the whole animal kingdom; from the largest creatures to the infinitesimally small ones, i.e., viruses, bacteria and microbes, all being in pairs: male and female. This principle also applies to the plants that have stamens carrying pollen (male) grains, and carpels (female) whose ovules carry eggs, a fact that was not known at the time of the revelation of the Qur'an:

"And of every kind of fruits He made Zawjayn Ithnayn (two in pairs)." (Surah Ar-Ra`d - Verse No. 3)

The same principle even applies to solid matter as well. On the one hand, we have atoms consisting of positively charged protons and negatively charged electrons, in pairs. The existence of negative anti-protons and positive electrons (positrons), as well as several pair varieties of other nuclear particles have been verified. On the other hand, in the cosmos, cosmic bodies are believed to have their negative counterparts, the so-called "black holes".

4- The Nature of the Cosmos

The planet Earth is not what the ancient Greek philosophers believed it to be, i.e., the center of the universe. Rather, it is no more than a tiny spot in the limitless universe. This is expressed by the verse:

"The angels and the Ruh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years." (Surah Al-Ma`arij - Verse No. 4)

The non-central role of the earth is consistently implied in Qur'anic expressions. Whenever the creation of "earth" and "heavens" is mentioned, the word "heavens" precedes. One typical example (of 174 occurrences in the Qur'an) is:

"We created not the heavens and the earth and all that is between them except with truth, and for an appointed term." (Surah Al-Ahqaf - Verse No. 3)

Obviously, an endless universe must contain endless types of creatures and different forms of life, beyond what we could possibly imagine. Life is not confined to the human order and other biological orders known on Earth. This is what the following verses guide to:

"And among His Ayat (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both." (Surah Ash-Shura - Verse No. 29)

"And to Allah prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels." (Surah An-Nahl - Verse No. 49)

"The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification." (Surah Al-Isra' - Verse No. 44)

The origin of the planet Earth as well as the whole of the visible universe is believed to be an extremely dense mass that has exploded, in a process that is known as the Big-Bang. This concept agrees with the verse:

"Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them?" (Surah Al-Anbiya' - Verse No. 30)

The exploded mass formed large nebulae of dust and gases that spread in space, as described in the following verse:

"Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."" (Surah Fussilat - Verse No. 11)

Parts of this smoke have condensed into galaxies of stars, planets and moons.

According to recent observations and calculations, the whole visible cosmos should be continuously expanding. This is referred to in the following verse:

"With Hands did We construct the heaven. Verily, We are (indeed) extending (it) wide." (Surah Adh-Dhariyat - Verse No. 47)

5- Space Travel

Everything in space: stars, planets and moons are continuously moving in well-defined trajectories and at uniform speeds. According to the General Theory of Relativity, the direct path between any two moving points in space should be curvilinear. The Qur'an describes such motion in space by the word: (`uruj) which in Arabic means winding, deflection or curving:

"What descends from the heaven and what ya`ruj (ascends, winds up) to it." (Surah Al-Hadid - Verse No. 4)

"And that which descends from the heaven and that which ya`ruj (ascends, winds up) to it." (Surah Saba' - Verse No. 2)

"The angels and the Ruh [Jibrael (Gabriel)] ta`ruj (ascend, wind up) to Him in a Day the measure whereof is fifty thousand years." (Surah Al-Ma`arij - Verse No. 4)

The Qur'an refers to the possibility, in principle, of human travel into space, once the necessary power and technical capabilities are acquired:

"O assembly of jinns and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)!" (Surah Ar-Rahman - Verse No. 33)

However, risks, e.g., meteors and radiation, are expected and are also referred to in the verse:

"There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves." (Surah Ar-Rahman - Verse No. 35)

Other verses in the Holy Qur'an refer to the continuous penetration of the earth's atmosphere by meteors. These are counted in billions daily, and are of widely varied sizes. Most of these are burnt away before striking the earth, as these verses suggest:

"And we have sought to reach the heaven; but found it filled with stern guards and flaming fires." (Surah Al-Jinn - Verse No. 8)

Amazingly, the Qur'an also describes the hardships exercised during rising to higher altitudes, such as chest tightness and difficulty in respiration:

"And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky." (Surah Al-An`am - Verse No. 125)

The Qur'an refers to vision impairment as a possible effect of space travel. Such symptoms have lately been reported by space astronauts during space walking experiments outside space vehicles:

"And even if We opened to them a gate from the heaven and they were to continue ascending thereto, They would surely say: Our eyes have been (as if) dazzled. Nay, we are a people bewitched." (Surah Al-Hijr - Verses Nos. 14 - 15)

6- Time Relativity

On Earth, time is measured by the rotation of Earth on its own axis (days), and its orbiting around the Sun (years), or by the rotation of the Moon around the Earth (lunar months and years). Other units of time, e.g., solar months, hours, minutes and seconds are all "conventional" units devised by man to subdivide the naturally observed days and years into practical units. All these units are peculiar to our planet Earth, but physically meaningless anywhere else, e.g., a day on Venus is equivalent to 118 days of our 24-hour days, while on Jupiter it is 9 hours and 55 minutes. In the cosmos at large, time is only relative. This concept of relativity of time is underlined by the following verses of the Qur'an:

"And verily, a day with your Lord is as a thousand years of what you reckon." (Surah Al-Hajj - Verse No. 47)

"Then it (affair) will go up (winds) to Him, in one Day, the measure whereof is a thousand years of your reckoning (i.e., reckoning of our present world's time)." (Surah As-Sajdah - Verse No. 5)

"The angels and the Ruh [Jibrael (Gabriel)] ta`ruj (ascend, winds up) to Him in a Day the measure whereof is fifty thousand years." (Surah Al-Ma`arij - Verse No. 4)

7- The Sun and the Moon

The Sun is an incandescent star and is the source of light and thermal energy to the surrounding planets. The cold moon surface reflects solar light, thus illuminating earth nights. This contrast in nature and role between the Sun and the Moon is well expressed in the Holy Qur'an:

"And have made (therein) a shining (blazing) lamp (sun)." (Surah An-Naba' - Verse No. 13)

"Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light." (Surah Al-Furqan - Verse No. 61)

"And has made the moon a light therein, and made the sun a lamp?" (Surah Nuh - Verse No. 16)

The apparent shape of the moon changes in a cyclic fashion each lunar month, from crescent, to quarter, to half-moon, to full moon. These phases are a result of the relative positions of the Moon with respect to the Sun and the Earth.

The Holy Qur'an says:

"And the moon as a light and measured out its (their) stages, that you might know the number of years and the reckoning." (Surah Yunus - Verse No. 5)

"And the moon, We have measured for it mansions (to traverse)." (Surah Yasin - Verse No. 39)

A solar year = 365.2422 days, while a lunar year = 354.6036 days. Hence, 300 solar years precisely equal 309 lunar years, to the fourth decimal, no more no less. Surprisingly, the Qur'an states that the

People of the Cave stayed there for 300 years, that are also 300 "and" 9 more years, i.e., 300 solar years or 309 lunar years:

"And they stayed in their cave three hundred (solar) years, and add nine (for lunar years)." (Surah Al-Kahf - Verse No. 25)

8- The Earth

Earth is almost a perfect sphere that rotates on its own axis, resulting in the alternation of nights and days. So says the verse:

"He makes the night to go (Arabic: yukawwir = roll about) in the day and yukawwir the day to go in the night." (Surah Az-Zumar - Verse No. 5)

The Earth's motion is also implied in the Qur'anic statement:

"And by the sun and its brightness; And by the moon as it follows it (the sun); And by the day as it shows up (the sun's) brightness; And by the night as it conceals it (the sun)." (Surah Ash-Shams - Verses Nos. 1 - 4)

It entails that daytime brings the Sun into vision (i.e., by Earth's motion rather than by Sun's), The subsequent coming of night hides away the Sun, i.e., the Sun's disappearance is not due to its own motion.

The concept of motion is also implied in the expression "stripping" or "withdrawal". This refers to the relative withdrawal of the earth away from the illuminated part of its atmospheric envelope:

"And a sign for them is the night, We naslakh (strip off, withdraw) therefrom the day." (Surah Yasin - Verse No. 37)

9- Mountains

Mountains have a prominent role in stabilizing the earth's crust, during the continuous motion of the planet, with all its burdens of molten magma and vapors below the lithosphere. The floating lithosphere is divided into 15 major tectonic plates whose boundaries and other faults can move freely, producing earthquakes and volcanoes. Mountains minimize such phenomena. The stabilizing role of mountains is emphasized in the following Qur'anic verses:

"And He has affixed into the earth mountains standing firm, lest it should shake with you." (Surah An-Nahl - Verse No. 15)

"And We have placed on the earth firm mountains, lest it should shake with them." (Surah Al-Anbiya' - Verse No. 31)

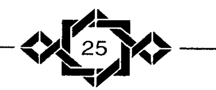
"And has set on the earth firm mountains, lest it should shake with you." (Surah Luqman - Verse No. 10)

10- The sky

The Earth's atmosphere actually consists of a number of layers. Each has a characteristic composition and physical properties. This relatively modern discovery could be an interpretation of the multiple "heavens, one above the other", referred to in the Holy Qur'an. Another possible interpretation could be the different components of the infinite cosmos, e.g., galaxies, stars, planets, moons, black holes, inter-galaxy and intra-galaxy spaces:

"See you not how Allah has created the seven heavens one above another." (Surah Nuh - Verse No. 15)

"And We have built above you seven strong (heavens)." (Surah An-Naba' - Verse No. 12)



"And indeed We have created above you seven heavens (one over the other)." (Surah Al-Mu'minun - Verse No. 17)

These layers represent a perfectly stable structure, as indicated in the following verse:

"Are you more difficult to create, or is the heaven that He constructed? He raised its height, and He has perfected it." (Surah An-Nazi'at - Verses Nos. 27 - 28)

It is a continuous structure. The absence of major discontinuities or flaws is stated in the Holy Qur'an as follows:

"Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?" (Surah Qaf - Verse No. 6)

The overall atmosphere is permanently stable. It is stabilized by gravity (mountains also probably have a role), and by equilibrium between the atmospheric gases and the products of chemical and biological reactions on the earth:

"And We have made the heaven a roof, safe and well guarded." (Surah Al-Anbiya' - Verse No. 32)

It will so remain until major disorders occur on the Day of Resurrection:

"And when the heaven shall be stripped off." (Surah At-Takwir - Verse No. 11)

"When the heaven is split asunder." (Surah Al-Inshiqaq - Verse No. 1)

"When the heaven is cleft asunder." (Surah Al-Infitar - Verse No. 1)

The atmosphere plays a vital role in preserving the air (essential for biological life) from escaping into space. In its lower layers, water vapor, evolved from plants and water surfaces (seas and oceans), condenses and "returns" to the earth as rain. Also, thermal radiation reflected back (returned) from the atmosphere is not allowed to leak away, as do radio waves, etc. This is described in the Holy Qur'an by the Arabic word (raj`), which means "return":

"By the sky (having rain clouds) which gives the raj` (return, rain, etc)." (Surah At-Tariq - Verse No. 11)

11- Rain

Clouds are formed when wind induces water vapor. Wind also stirs sea mist as well as dust particles, and cosmic ray-ionized gases. These act as nuclei to collect water vapor in the atmosphere into clouds. This is expressed in the Qur'an:

"Allah is He Who sends the winds, so they raise clouds." (Surah Ar-Rum - Verse No. 48)

"And it is Allah Who sends the winds, so that they raise up the clouds." (Surah Fatir - Verse No. 9)

It is as though wind inoculates or "fertilizes" the clouds with these various particles. This very same description is used in the verse:

"And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky." (Surah Al-Hijr - Verse No. 22)

Further, the wind drives the clouds here and there. Oppositely charged clouds are "joined" together into "heaps" or piles, as in the Qur'anic verse:

"See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky from hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail or rain)." (Surah An-Nur - Verse No. 43)

These combinations result in "heavier" and denser clouds that are more amenable to rainfall. This process is accompanied by intense electric discharges, manifested as lightning and thunder, as in the following verse:

"It is He Who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water)." (Surah Ar-Ra`d - Verse No. 12)

The dispersing of clouds in the sky can take one of two modes: either horizontal spreading with little height or vertical buildup of layers of ice (cumulonimbus). The latter takes mountain-like shapes, an observation only recently made during air flights. The Qur'an differentiates clearly between these two modes, using different expressions:

"Allah is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!" (Surah Ar-Rum - Verse No. 48)

"And See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky from hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail or rain)." (Surah An-Nur - Verse No. 43)

It is the latter cumulonimbus clouds that normally produce hailstones, as well as thunder and lightning. This is the context of the latter verse, (Surah An-Nur - Verse No. 43), Which also indicates that rain comes from "within" the clouds, and not from the bottom surfaces, as our early ancestors imagined and the uninformed still believe.

12- Water Sources

For centuries, it was not known that rivers originate mainly from clouds colliding with the cold peaks of lofty mountains. Water from the clouds condenses into rainwater, or freezes as ice that later melts. In either case, water flows down the river stream. This coupling between lofty mountains and rivers formation is stated in the Qur'anic verse:

"And have placed therein firm, and tall mountains; and have given you to drink sweet water?" (Surah Al-Mursalat - Verse No. 27)

On the other hand, the original source of springs and underground wells is also rainwater that infiltrates the ground to finally collect in huge underground aquifers. This is a discovery of modern science (Plessey 1570 A.D.), that was stated explicitly in the verse:

"See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs." (Surah Az-Zumar - Verse No. 21)

For centuries, the salty seas and oceans were the main sources of pearls and other precious stones. Recently, however, it was discovered that some freshwater rivers, as well, contain a variety of

precious stones. These include pearls in some rivers in the British Isles, Czechoslovakia and Japan, as well as several other stones like diamonds, sapphire and zircon in different rivers and river sediments. This confirms the information given by the Qur'anic verses:

"And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear." (Surah Fatir - Verse No. 12)

"He has let loose the two seas (the salt water and the sweet) meeting together. Between them is a barrier which none of them can transgress. Then which of the Blessings of your Lord will you both (jinns and men) deny? Out of them both come out pearl and coral." (Surah Ar-Rahman - Verses Nos. 19 - 22)

13- Agriculture

When agricultural soil is irrigated, water penetrates the pores. The soil "expands" upwards, and the bottom "vibrates" by this movement, as well as by the motion of the roots and earthworms. These phenomena occur on too small a scale to be noticeable by the naked eye. It was only through modern precise observations of the soils that such expansion and motion could be detected. The Qur'an describes such phenomena in the verse:

"And you see the earth barren, but when We send down water (rain) on it, it is stirred (Arabic: ihtazzat = shaken, to life), and it swells and puts forth every lovely kind (of growth)." (Surah Al-Hajj - Verse No. 5)

Agricultural soils vary widely in chemical and biological constituents, as well as in physical structure and properties, even from inch to inch, as do agricultural productivity and crop quality. This fact is referred to in the verse:

"And in the earth are neighboring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat." (Surah Ar-Ra`d - Verse No. 4)

The Qur'an also refers to a modern scientific discovery, i.e., the soils of highlands are generally more fertile and productive than lowlands:

"Is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest." (Surah Al-Baqarah - Verse No. 265)

14- Zoology

Modern studies of animal life have confirmed the diversity of animal communities, being divided into: classes, orders, families, etc. Each has its typical way of life, social pattern, and even its language of communication, much like human societies. This is referred to in the Qur'an, where all the animal species are referred to as "communities":

"There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you." (Surah Al-An`am - Verse No. 38)

All variations of biological life: animal or plant, even microscopic creatures, depend for their life on water. This was emphasized several centuries back in the revealed Qur'anic verses:

"Allah has created every moving (living) creature from water." (Surah An-Nur - Verse No. 45)

"And We have made from water every living thing. Will they not then believe?" (Surah Al-Anbiya' - Verse No. 30)

The Qur'an also describes the gushing (origination) of milk from grazing livestock, in a manner that is both anatomically and physiologically correct. Products of digestion are diverted into: milk to the udder, blood to the veins, and waste to stools and urine, according to the verse:

"And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers." (Surah An-Nahl - Verse No. 66)

15- Embryology

Several verses in the Qur'an deal with the formation and development of human embryos, in such precise words as to conform with the modern science of embryology. Pregnancy starts with the combination of a father's single sperm with a mother's single ovum; to form a combined fertilized cell. The genetic characteristics are determined according to the respective chromosomes, combined or "mixed" together. Here the Qur'an states:

"Verily, We have created man from Nutfah (minute trace, drop) of mixed semen (discharge of man and woman), in order to try him." (Surah Al-Insan - Verse No. 2)

It is only one sperm out of millions that succeeds in fertilizing the ovum, and deciding the fate of the resulting embryo. This minute portion of semen is described by the Arabic word "nutfah"; which means traces or minute remains of liquid:

"Was he not a Nutfah (mixed male and female discharge of semen) poured forth? Then he became an 'Alaqah (a clinging mass), then (Allah) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female." (Surah Al-Qiyamah - Verses Nos. 37 - 39)

For this reason also, it is almost impossible, except for Allah, to know beforehand the gender of the new embryo, before much further growth:

"Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion." (Surah Ar-Ra`d - Verse No. 8)

As soon as the ovum is fertilized, it migrates back to the uterus where it implants or "clings" to the wall. The ovum's fertilization occurs also through a sort of "clinging" of the sperm to its wall. Either or both of these "clinging" processes are referred to clearly by the Arabic word of (`Alaq), in the first two verses revealed in the Qur'an:

"Read! In the Name of your Lord, Who has created (all that exists). Has created man from `Alaq (a clinging mass)." (Surah Al-`Alaq - Verses Nos. 1 - 2)

Also, the following verses describe the complete stages of development of the human embryo from an 'Alaqah to almost a piece of flesh. At first, the multiplying cells do not show any definite shape, but gradually most of the cells evolve into different organs of the body, while others do not contribute to any specific form. Then a cartilage structure forms, that later evolves into the skeletons. Later, these bones are clad with muscles. The Qur'an defines exactly the same sequence, as in the following verses:

"We have created you (i.e. Adam) from dust, then from a Nutfah (a trace of liquid), `Alaqah (a clinging mass) then from a Mudghah (a little lump of flesh), some formed and some unformed." (Surah Al-Hajj - Verse No. 5)



"Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah into an `Alaqah (a clinging mass), then We made the `Alaqah into a Mudghah (a bite, morsel, little lump of flesh), then We made out of that Mudghah: bones, then We clothed the bones with flesh, and then We brought it forth as another creation." (Surah Al-Mu'minun - Verses Nos. 13 - 14)

During pregnancy, the embryo floats at all times in the amniotic fluid that supplies it with all its needs. This liquid is kept in a strong "amnion" membrane. It gets its supply of food (and secretes wastes) through a second "chorion" membrane, that is intermediary between the amnion membrane and the third "decidua" membrane. These three membranes might be the "three veils" mentioned in the Qur'anic verse:

"He creates you in the wombs of your mothers, creation after creation in three veils of darkness." (Surah Az-Zumar - Verse No. 6)

Another possible interpretation could be the three consecutive locations of the ovum during its trip from ovulation to the birth of the full baby; the ovary (1), the fallopian tube where fertilization occurs (2), and the uterus (3).

16- Suckling

The Qur'an defines a full two-year period of suckling for infants. This agrees with what modern health practice prescribes. Only recently has the vital importance of suckling been fully realized. Mother's milk is a perfectly balanced and easily digested food, that also provides antibodies essential both for immunization and anti-allergy:

"The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling." (Surah Al-Baqarah - Verse No. 233)

17- Food and Hygiene

The Qur'an emphasizes the medical benefits of honey, confirmed by modern medical knowledge, for the treatment and well being of humans:

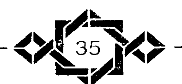
"There comes forth from their (bees) bellies, a drink of varying color wherein is healing for men." (Surah An-Nahl - Verse No. 69)

On the other hand, modern scientific discoveries have confirmed the medical wisdom of prohibiting certain foods and drinks. These include dead animal meat; that were not given enough time to bleed off completely. This can only be guaranteed by the Islamic slaughtering practice of cutting the throat, in such a manner as to allow for the drainage of the blood. Animal blood, also prohibited in Islam, easily absorbs and promotes bacteria from the slaughtered animal and the surrounding area.

Prohibited pork meat hosts a list of dangerous parasites. Tinea, that seriously damages human organs, including the brain and intestines, is only one type of parasite. Also pork fat is the most indigestible and highest in cholesterol of all meats.

Alcohol, prohibited in Islam, is considered a great threat to civilization, medically, psychologically and socially, next only to AIDS. Adultery and homosexuality, the main sources of AIDS and other venereal diseases, are also prohibited. Besides, all reasons leading to such practices are discouraged through Islamic guidance and legislation.

Many modern hygienic practices, essential for personal and community health, have been prescribed by the Prophet (peace be upon him), who was an illiterate, living in a primitive community 14 centuries ago. These include the periodic washing of the whole body (at least once a week and after every sexual intercourse); and ablution, i.e., washing of hands, face, arms and feet, and wiping the hair with water. This is repeated up to five times a day, as a prelude to the five prayers. Tooth brushing with a natural (Siwak), or artificial



brush, and rinsing the mouth after meals and before prayers are also enacted.

Moderation in food intake, eating slowly in a seated upright position, taking proper medication, avoiding contaminated areas, and even the principle of quarantines during epidemics were ordained by the Prophet of Islam (peace be upon him).

Protection of the environment from the uncontrolled spread of parasites, and the avoidance of rabies infection from dogs are two more examples of practices prescribed in Islam, centuries earlier than human civilization could know or appreciate the wisdom behind them. Citations from the Qur'an and the Prophet's (peace be upon him) "Sunnah" (sayings and deeds), relevant to this section, are too numerous to include in this concise work.

18- Natural History

Paleontology is the science that deals with investigating prehistoric forms of life on Earth, through the survey and study of extinct plant and animal fossils. The Qur'an has referred precisely to this same concept:

"Say: "Travel in the land and see how (Allah) originated creation."" (Surah Al-`Ankabut - Verse No. 20)

19- Moses and Pharaoh

The history of ancient Egyptians remained buried for tens of centuries. Only in this century, with the discovery of the "Rosetta Stone", were the gates of this history thrown open. Later, discoveries of royal tombs have demonstrated that mummies of kings had been kept intact - through mummification (embalming) - to the present time. Particularly, the mummies of the 18th dynasty Pharaohs, who witnessed the struggle between the Prophet Moses and the Pharaoh, were all intact. They include the well-known Thutmose, Ramses, and Merneptah. The latter is believed by most historians to be the

so-called "Pharaoh of the Exodus", who was drowned while chasing Moses and the Israelites. The Qur'an, however, revealed that, after drowning, the Pharaoh's mummy was kept as it is, for future generations to witness:

"So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!" (Surah Yunus - Verse No. 92)

20- Prophecies Fulfilled

All Prophecies foretold in the Qur'an have materialized, one by one, with the march of history. They are of such a nature as to be impossible to materialize, unless their source is Allah, the All-Knowing Creator of this Universe. Examples are:

Prophecy I

Predicting that the text of the Qur'an will be preserved forever:

"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)." (Surah Al-Hijr - Verse No. 9)

In spite of the fact that the Holy Qur'an was first revealed in a community that was largely illiterate, and in the absence of modern documentation facilities, not a single word or letter has been changed or modified ever since. In contrast to other scriptures, the Qur'an is the Qur'an, whether recited in the seventh or the twentieth centuries; whether by Arabs in the Middle East or by Turks, Indonesians, Nigerians or Americans.

Prophecy II

The Qur'an challenges everybody, anywhere, anytime, to compose or imitate such unique and perfect literary style, superb language, most precise expression, or such deep impact on the mind, soul and senses:

"Or they say, "He (Prophet Muhammad SAW) forged it (the Qur'an)." Say: "Bring you then ten forged Surah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!"" (Surah Hud - Verse No. 13)

"Or do they say: "He (Muhammad SAW) has forged it?" Say: "Bring then a Surah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!"" (Surah Yunus - Verse No. 38)

"And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad SAW), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful." (Surah Al-Baqarah - Verse No. 23)

"Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."" (Surah Al-Isra' - Verse No. 88)

The proof of the history of Arabic literature have been such that no other text, whatsoever, stood to challenge the Holy Qur'an, or even claimed to do so.

Prophecy III

Humanity will gradually come to grasp the soundness and scientific significance of several Qur'anic statements, beyond what was known at the time of revelation, as emphasized in the following verses:

"We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this (the Qur'an) is the truth." (Surah Fussilat - Verse No. 53)

"Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them." (Surah Yunus - Verse No. 39)

"And you shall certainly know the truth of it after a while." (Surah Sad - Verse No. 88)

"He will show you His Ayat (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognize them." (Surah An-Naml - Verse No. 93)

"For every news there is a fact, i.e. for everything there is an appointed term (and it is also said that for every deed there is a recompense) and you will come to know." (Surah Al-An`am - Verse No. 67)

That this has gradually come true is the context of this work (Sections 1 - 20)

Prophecy IV

The conquest of Mecca was prophesied in the Qur'an:

"Verily, He Who has given you (O Muhammad SAW) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'ad (place of return, Makkah)." (Surah Al-Qasas - Verse No. 85)

"Indeed Allah shall fulfil the true vision which He showed to His Messenger (SAW) [i.e. the Prophet SAW a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid Al-Haram (the Sacred Mosque in Mecca); if Allah wills." (Surah Al-Fath - Verse No. 27)

These verses were revealed at a time when the new Muslim faith was at its lowest ebb, hardly surviving a deadly siege by the then forces, in and outside the Arabian Peninsula. Nevertheless, all of this and more predictions (indeed many more) came true.

Prophecy V

A few years before the death of the Prophet Muhammad (peace be upon him), Persia inflicted a massive defeat on the Romans, that was culminated by the conquest of Jerusalem in A.D. 614 - 615. The Qur'an, however, gave a prophecy, against all odds at that time, that victory would swing back to the Romans, and that this should be within less than 10 years:

"The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within bid (three to nine years)." (Surah Ar-Rum - Verses Nos. 2 - 4)

This surprising victory did occur, in a decisive battle in the year A.D. 622, and the Romans struck into the heart of Persia in the year A.D. 624. This gave further confirmation to the truth of the Qur'an.



Conclusion

Dear reader,

Once you have read the preceding brief presentation of the scientific and logical evidences of the truth and authenticity of the message of Islam, you are henceforward **responsible** before the "Source" of that Message the one God: **Allah**. It is a unique time for self-reckoning. Please give yourself a few moments of truth, liberating yourself from all preconceived ideas, think freely, and do not take the issue lightly. You have not come to existence by random chance, nor for a purposeless life:

"Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" (Suarh Al-Mu'minun - Verse No. 115)

The matter is **serious**. Once you have put your hands on the right evidence, everything you think of or stand for will be either rewarded or penalized. So, do not hesitate. **Act now**, before you finish your term of life on this earth. Death can come at any moment, whether you are young or old, regardless of your wish or plan; and beyond your own expectation or control:

"And Allah grants respite to none when his appointed time (death) comes." (Surah Al-Munafiqun - Verse No. 11)

"(It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"" (Surah Qaf - Verse No. 22)

At such time, you will be totally helpless and devoid of money, power, family or friends:

"The Day whereon neither wealth nor sons will avail." (Surah Ash-Shu`ara' - Verse No. 88)

Nobody will be forgiven for blindly following the influence of parents, leaders, clergy or society:

"When those who were followed, disown (declare themselves innocent of) those who followed (them)." (Surah Al-Baqarah - Verse No. 166)

"Then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allah's Torment?"" (Surah Ibrahim - Verse No. 21)

"Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."" (Surah Az-Zukhruf - Verse No. 22)

In Islam, the doors of repentance are wide open, at any time for anybody. So, don't miss this valuable chance. It is never too late:

"Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins."" (Surah Az-Zumar - Verse No. 53)

Islam is a universal message revealed to all humanity, irrespective of race, language or place:

"It (this Qur'an) is only a Reminder for all the 'Alamin (mankind and jinns)." (Surah Sad - Verse No. 87)

"And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind." (Surah Saba' - Verse No. 28)



To be a Muslim, you need no intermediary. Just think independently, you are free to decide:

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path." (Surah Al-Baqarah - Verse No. 256)

And now...

Choose for Yourself Your Own Fate




Part 2:
Islam in Brief

Islam in Brief

Muhammad Ibrahim El-Masri

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ﴿٧﴾

English Interpretation:

"In the Name of Allah, the Most Beneficent, the Most Merciful. (1) All the praises and thanks be to Allah, the Lord of the `Alamin (mankind, jinn and all that exists). (2) The Most Beneficent, the Most Merciful, (3) The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), (4) You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (5) Guide us to the Straight Way, (6) The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). (7)" (Surah Al-Fatihah - Verses Nos. 1 - 7)



I. What is Islam?

Islam (in Arabic) means submission to the will of Allah and obedience to His law. Every thing and every phenomenon in the world, other than man, is administrated totally by Allah-made laws. Hence, they are obedient and submissive to His laws, i.e. they are in the state of Islam. Islam is derived from the Arabic root "Sa-li-ma" which means: peace, purity, submission and obedience.

Man possesses the inherent qualities of intelligence and choice, thus he is invited to submit to the good will of Allah and obey His law, i.e. become a Muslim. Submission to the good will of Allah, together with obedience to His beneficial law, i.e. becoming a Muslim, is the best safeguard of man's peace and harmony.

In this sense, Islam is the common message conveyed to Adam and to all Allah's Prophets and Messengers, including Abraham, Moses, Jesus and Muhammad.

In its final form revealed to Allah's last Messenger Muhammad, the message has been restored, completed and finalized.

The word "Allah" in Arabic means God, or more accurately: The One and Only Eternal God, Creator of the Universe, Lord of lords, King of kings, Most Compassionate, and Most Merciful. The word Allah to mean God is also used by Arabic-speaking Jews and Christians as well.

II. Articles of Faith

1- A Muslim believes in One God: Allah, Supreme and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Provider.

Allah has neither father nor mother, and neither son nor daughter. He has not fathered anyone nor was He fathered. None is equal to Him. He is God of all mankind, not of a special tribe or race.

Allah is High and Supreme, yet He is very near to the pious thoughtful believers; He answers their prayers and helps them. He loves the people who love Him and forgives their sins. He gives them peace, happiness, knowledge and success.

Allah is the Loving and the Provider, the Generous and the Benevolent, the Rich and the Independent, the Forgiving and the Clement, the Patient and the Appreciative, the Unique and the Protector, the Judge and the Peace. Allah's attributes are mentioned in the Holy Qur'an.

Allah creates in man the mind to understand, the soul and conscience to be good and righteous, and the feelings and sentiments to be kind and humane. If we try to count His favors upon us, we cannot because they are without number.

In return for all the great favors and mercy, Allah does not need anything from us, because He is Needless and Independent.

Allah asks us to know Him, to love Him and to enforce His Law for our own benefit and our own good.

2- A Muslim believes in all the Messengers and Prophets of Allah, without any distinction among them.

All Messengers were mortals; human beings endowed with Divine Revelations and appointed by Allah to teach mankind. The Holy Qur'an mentions the names of 25 Messengers and Prophets, and states that there are others. These include Noah, Abraham, Ishmael, Isaac, Moses, Jesus and Muhammad.

Their message is the same which is Islam, and it all came from One and the Same Source: Allah, and it is to submit to His Will and obey His Law, i.e. to become Muslims.



3- A Muslim believes in all Scriptures and Revelations of Allah as they were complete and in their original versions.

Revelations were given to guide people to the right path of Allah. The Qur'an refers to the books revealed to Abraham, Moses, David, Jesus and Muhammad.

Today the books of revelation before the Qur'an do not exist in their original form. They are either lost, corrupted or concealed. Weakness and neglect in the early period of Judaism and Christianity are partly responsible.

Today, the Qur'an is the only authentic and complete book of Allah. No scholar has questioned the fact that the Qur'an today is the same as it was more than 1400 years ago. From this perspective, Muslims memorize the Qur'an, word by word, as a whole or in part.

Allah who revealed the Qur'an has promised to protect it from being lost, corrupted or concealed, and so it has been.

4- A Muslim believes in the angels of Allah.

They are purely spiritual and splendid beings created by Allah. They require no food or drink or sleep. They have neither physical desires nor material needs.

Angels spend their time in the service of Allah. Each is charged with a certain duty. Angels cannot be seen by the naked eye. Knowledge and truth are not confined to sensory knowledge or sensory perception alone, because our senses, e.g. sight and hearing, are limited to detecting certain ranges of wavelength, frequencies, etc.

5- A Muslim believes in the Day of Judgment.

This world, as we know it, will come to an end; and the dead will rise to stand their final and fair trial.

Everything we do, say, make, intend and think is accounted for and kept in accurate records. They are brought forth on the Day of Judgment.

People with good records will be generously rewarded and warmly welcomed to Allah's Heaven. People with bad records will be punished fairly and cast into Hell.

The real nature of Heaven and Hell is known to Allah only, but it is described by Allah in terms familiar to man in the Qur'an.

If some good deeds seem not to get full appreciation and credit in this life, they will receive full compensation and be widely acknowledged on the Day of Judgment.

If some people who commit sins, neglect Allah and indulge in immoral activities seem superficially successful and prosperous in this life, absolute justice will be carried out to them on the Day of Judgment.

The time of the Day of Judgment is known only to Allah and Allah alone.

6- A Muslim believes in Qada' and Qadar.

"Qada' and Qadar" mean the Timeless Knowledge of Allah and His Power to plan and execute His plans. Allah is not indifferent to this world, nor is He neutral to it.

Allah is Wise, Just and Loving; and whatever He does must have a good motive, although we may sometimes fail to understand it fully.

We should have strong faith in Allah and accept whatever He does, because our knowledge is limited and our thinking is based on individual consideration whereas His Knowledge is limitless.

Man should think, plan and make sound choices, but if things do not happen the way he wants, he should not lose faith and surrender himself to mental strain or worries.

7- A Muslim believes that the purpose of life is to worship Allah.

Worshiping Allah does not mean that we spend our entire lives in constant seclusion and absolute meditation. To worship Allah is to live our life according to His commands, not to run away from them.

To worship Allah is to know Him, to love him, to obey His commands, to enforce His laws in every aspect of life, to serve His cause by doing right and shunning evil and to be just to him, to ourselves and to our fellow human beings.

8- A Muslim believes that man enjoys an especially high-ranking status in the hierarchy of all known creatures.

Man occupies this distinguished position because he alone is gifted with rational faculties and spiritual aspirations as well as power.

Man is not a condemned race from birth to death, but a dignified being potentially capable of good and noble achievements.

9- A Muslim believes that every person is born "Muslim".

Every person is endowed by Allah with spiritual potential and intellectual inclination to make him a good Muslim.

Every person's birth takes place according to the will of Allah in realization of His plans and in submission to His commands.

10- A Muslim believes that every person is born free from sin.

When a person reaches the age of maturity and if he is sane, he becomes accountable for all his deeds and intentions.

Man is free from sin until he commits sin.

There is no inherited sin, nor original sin. Adam committed the first sin, but he prayed to Allah for pardon and Allah granted Adam pardon.

11- A Muslim believes that man must work for his salvation through the guidance of Allah.

No one can act on behalf of another to intercede between him and Allah.

In order to obtain salvation, a person must combine faith and action, belief and practice. Faith without doing good deeds is as insufficient as doing good deeds without faith.

12- A Muslim believes that Allah does not hold any person responsible until He has shown him the Right Way.

If people do not know and have no way of knowing about Islam, they will not be responsible for failing to be Muslims. It is the responsibility of every Muslim to preach Islam, in words and in action, to all mankind.

13- A Muslim believes that faith is not complete when it is followed blindly or accepted unquestioningly.

Man must build his faith on well-grounded convictions, beyond any reasonable doubt or uncertainty.

Islam insures freedom to believe, and forbids compulsion in religion (many of the oldest synagogues and churches in the world are in Muslim countries).

14- A Muslim believes that the Qur'an is the word of Allah revealed to Prophet Muhammad through the Angel Gabriel.

The Qur'an was revealed by Allah on various occasions, to answer questions, solve problems, settle disputes; and to be man's best and permanent guide to the truth.

The Qur'an was revealed in Arabic and is still in its original and complete Arabic version until today. It is memorized by millions.

The style of the Qur'an cannot be matched or emulated by any human speech. The Qur'an includes, in precise terms, many specific references to modern scientific concepts that were far beyond human knowledge at the time of its revelation. These include references to cosmic, geologic, meteorological, medical, zoological and other domains of knowledge.

15- A Muslim believes in a clear distinction between the Qur'an and the Traditions (Sunnah) of Prophet Muhammad.

Whereas the Qur'an is the word of Allah, the Traditions of Prophet Muhammad (his teachings, sayings and actions) are the practical interpretations of the Qur'an,

Both the Qur'an and the Traditions (Sunnah) of Prophet Muhammad are the primary sources of knowledge in Islam.

III. Worship Practice

Allah has laid down for every Muslim four major exercises of faith, some of which are daily, some weekly, some monthly, some annually and some are required as a minimum of once in a lifetime.

These exercises of faith are to serve man's spiritual purposes, satisfy his human needs and mark his whole life with a Divine touch.

These major exercises of faith are:

1- Prayer (Salah)
2- Fasting (Siyam)
3- Charity giving (Zakah)
4- Pilgrimage (Hajj)

1- Prayer (Salah)

Praying to the Creator, on a daily basis, is the best way to cultivate in man a sound personality and actualize his aspirations.

Allah does not need man's prayer because He is free of all needs. Islamic prayers are for our benefit. The benefits are immeasurable and the blessings are beyond imagination.

In Islamic prayer, every muscle of the body joins the soul and the mind in the worship and glory of Allah. Islamic prayer is an act of worship.

It is a matchless and unprecedented formula of intellectual meditation and spiritual devotion, of moral elevation and physical exercise; all combined.

Offering prayers is obligatory upon every Muslim, male or female, who is sane, mature; and in case of women: free from menstruation or confinement due to child birth.

Requirements of prayers:

Performing of ablution (Wudu'); purity of the whole body, clothes and ground used for prayer; dressing properly and declaring the intention to pray and facing the "Qiblah": the direction of the Al-Ka`bah in Mecca.

Obligatory prayers:

Five daily prayers, the Friday noon congregation prayer and the funeral prayer

Highly recommended prayers:

Those accompanying the obligatory prayers, and the two great festival prayers.

Optional prayers:

Voluntary prayers during the day and night

Times of obligatory prayers:

Early Morning (Fajr):
After dawn and before sunrise

Noon (Zhuhr):
After the sun begins to decline from its zenith until it is about midway on its course to setting.

Mid-afternoon (`Asr):
After the expiration of the noon prayer time until sunset

Sunset (Maghrib):
Immediately after sunset until the red glow in the western horizon disappears

Evening (`Isha'):
After the expiration of the sunset prayer until dawn

Prayers should be offered at their due time, unless there is a reasonable excuse.

Delayed obligatory prayers must be made up.

Prayers involve prescribed physical motions, accompanied with saying primarily certain parts of the Qur'an.

In addition to the prescribed prayers, a Muslim expresses gratitude to Allah and appreciation of His favors and asks for His Mercy all the time, especially at such times as: childbirth, marriage, going to or rising from bed, leaving and returning home, starting a journey or entering a city, riding or driving, before or after eating or drinking, harvesting, visiting graveyards and in times of distress and sickness.

2- Fasting (Siyam)

Fasting is abstaining completely from eating, drinking, intimate sexual contacts and smoking; from the break of dawn till sunset. It is a matchless Islamic institution which teaches man the principle of sincere love of Allah.

Fasting teaches man a creative sense of hope, devotion, patience, unselfishness, moderation, wise savings, sound budgeting, willpower, mature adaptability, healthy survival, discipline, spirit of social belonging, unity and brotherhood.

Obligatory fasting is done once a year for the period of the month of Ramadan; the ninth month of the Islamic (lunar) year.

Recommended fasting:

Every Monday and Thursday of every week, three days in the middle of each Islamic month, six days after Ramadan following the Feast Day, and a few days of the two months before Ramadan.

The fasting of Ramadan is an act of worship which is obligatory on every adult Muslim, male or female; if he/she is mentally and physically fit and not on a journey.

Exception: Women during their period of menstruation, while nursing and also in case of travel and sickness.

3- Charity Giving (Zakah)

It is an act of worship and spiritual investment.

The literal meaning of "Zakah" is purity and it refers to the annual amount, in kind or coin, which a Muslim with means must distribute among the rightful beneficiaries.

Zakah does not only purify the property of the contributor but also purifies his heart from selfishness and greed.

It also purifies the heart of the recipient from envy and jealousy, from hatred and uneasiness; and fosters instead good-will and warm wishes for the contributors.

Zakah has a deep humanitarian and sociopolitical value; for example, it frees society from class conflict, from ill feelings and distrust, and from corruption.

Every Muslim, male or female, who at the end of the year is in possession of the equivalent of 85 gm of gold (approx. $750 in the year 2001) or more, in cash or articles of trade, must give Zakah at the minimum rate of 2.5%.

Zakah is paid on the net balance after paying personal expenses, family expenses, credit due, taxes, etc.

The recipients of Zakah are: the poor, the needy, new Muslim converts, Muslim prisoners of war (to liberate them), and Muslims in debt. Also, employees appointed to collect Zakah, Muslims in the service of research or study or propagation of Islam, and wayfarers who are in need of help; are entitled to receive Zakah.

Taxes paid to governments do not substitute for this religious duty. A contributor should not seek pride or fame, but if disclosing his name and his contribution is likely to encourage others, it is acceptable to do so.

4- Pilgrimage (Hajj)

It is a pilgrimage to Mecca, at least once in a lifetime which is obligatory upon every Muslim, male and female, who is mentally, physically and financially fit.

It is the largest annual convention of faith on earth (3 million in the year 2001).

Peace is the dominant theme. Peace with Allah, with one's soul, with one another and with all living creatures. To disturb the peace of anyone or any creature in any shape or form is strictly prohibited.

Muslims from all walks of life, from every corner of the globe assemble in Mecca in response to the call of Allah. They go there in glory of Allah, not to worship a man. It is to remember the grand assembly of the Day of Judgment when people will stand equal before Allah.

It is also to commemorate the Divine rituals observed by Prophet Abraham and his elder son Ishmael, who were the first pilgrims to the first house of Allah on earth, i.e. Al-Ka`bah.

Visiting the mosque of Prophet Muhammad at Al-Madinah is highly recommended; but not essential in making the Hajj valid and complete.

IV. Islam is a code of Life

1. **Moral Life**
2. **Intellectual Life**
3. **Personal Life**
4. **Family Life**
5. **Social Life**
6. **Economic Life**
7. **Political Life**
8. **International Life**

1. Moral Life

Islamic Prescription:

The Messenger of Allah, during his 23-year mission, set a human model, as well as detailed teachings that touched on all aspects of

moral behavior. A Muslim is shown how to be honest, truthful, sincere, charitable, modest, merciful, just, chaste, bashful, faithful, and able to fulfill his promise. On the other hand, a Muslim should avoid everything opposite of these tributes as well as envy, hypocrisy, or false flattering, ridicule, obscenity, backbiting, calumny, and vanity.

2. Intellectual Life

Islamic Prescription:

True knowledge, based on clear proofs and indisputable evidence, acquired by experience or experiment or both. The Qur'an points to rich sources of knowledge in the whole universe.

Islam demands faith in Allah on the basis of knowledge and research, and leaves wide open all fields of thought before the intellect; to penetrate as far as it can reach. There is no church-like institution in Islam in which knowledge is monopolized by any sort of clergy. Every Muslim is individually requested to seek knowledge and to act accordingly.

3. Personal Life

Islamic Prescription:

Purity and cleanliness, a healthy diet, proper clothing, proper behavior and good healthy sexual relations within marriage

Harmful foods and drinks are prohibited. These include alcohol and similarly all narcotics, as well as meat of already dead or improperly slaughtered animals, and of wild beasts, swine (pork) and blood. Proper hygienic practices for food handling, hand and mouth cleanliness, as well as moderation in food intake are only some of the teachings of Islam.

4. Family Life

Islamic Prescription:

A family is a human social group. whose members are bound together by the bond of blood ties and/or marital relationship and nothing else (adoption, mutual alliance, common law, trial marriage, etc.). Parents, and especially mothers, are given the highest respect in Islam, even if they are of a different faith.

Marriage is a religious duty on all who are capable of meeting its responsibilities. Each member of the family has rights and obligations. A marriage contract cannot be valid without the complete and free consent of both spouses. The husband is fully responsible for supporting his wife, even if she is wealthy. He has no right to interfere with the way she manages her own property.

Polygamy (up to four wives) is permissible only to cope with special circumstances, but conditional upon the husband being capable of meeting the essential needs of his wives and assuming just equality in treatment, which is not easy for everyone. Divorce is resorted to, only as a final solution, if all attempts at reconciliation have failed.

5. Social Life

Islamic Prescription:

Man is ordained by Allah to extend his utmost help and kindness to other family members, relations, servants and neighbors. Superiority is not derived from class, color, origin or wealth, but from piety and good deeds alone.

Humanity represents one family springing from one and the same father and mother. The unity of humanity is not only in its origin but also in its ultimate aims.

6. Economic Life

Islamic Prescription:

Earning one's living through decent labor is not only a duty but a great virtue as well.

A man's earnings are his private possession. The individual is responsible for the state; and the state is responsible for the security of the individual.

The Islamic economic system is not based on arithmetical calculations alone, but also on morals and principles. Zakah or charity given is one of its cornerstones.

Man comes to the world empty-handed and departs empty-handed. The real owner of things is Allah alone. Man is simply a trustee. Although Islam does not hinder private enterprise or condemn private possessions, it does not tolerate selfish and greedy capitalism.

Islam adopts a moderate but positive and effective course between the individual and society, between the citizen and the state, between capitalism and socialism, between materialism and spiritualism.

Islam has set detailed guidance for commercial transactions to guarantee justice among parties.

Money should be earned only through actual investment of resources, work or intellect. Money should not simply reproduce itself. The Islamic substitute for fixed interest on loans is business partnership, different types of which are legislated in Islam. Islam encourages giving each other "good" loans without any charge (or interest) for the sake of helping.

7. Political Life

Islamic Prescription:

Sovereignty in the Islamic state belongs to Allah; people exercise it by trust from Him to enforce His laws. The main mission of the Muslim state is to secure honest application of the Muslim society, and to convey the message of Islam to all mankind everywhere. Every Muslim, within his own capacity, has a role in enjoining right and forbidding wrong.

The ruler is only an acting executive chosen by the people to serve them according to Allah's law. The state is to administer justice and provide security for all citizens.

Rulers and administrators must be chosen from the best qualified citizens. If an administration betrays the trust of Allah and the people, it has to be replaced.

Crimes that threaten the peace and integrity of the whole society are punished. These include murder, terrorism, theft, adultery and homosexuality, alcoholism and slander.

Non-Muslims can administer their personal marriages, divorces, foods and inheritance according to Islamic law, if they so wish, or by their own religious teachings.

They may opt to pay Zakah (Islamic tax) or a different "tribute" or "Jizyah". They are entitled to full protection and security of the state, including freedom of religion.

8. International Life

Islamic Prescription:

Man everywhere has a common origin, human status and aim. Other people's interests and rights to life, honor and property are respected, as long as the rights of Muslims are intact. Transgression is forbidden.

"Jihad" or holy war means extending help to oppressed people, in order to regain their human rights, so that they can freely choose their own belief and way of life. Islam does not, and has never forced, blackmailed or bribed anybody to convert to Islam. On the contrary, Muslims have been and are still subjected to various forms of oppression, atrocity, economic pressure and blackmail to abandon their faith. Spain, Palestine, India, Burma, Bosnia, Kosova and Chechnya; are only some historic and contemporary examples where Muslims have been persecuted.

Non-Muslims, Jews and Christians in Muslim societies, have always enjoyed peaceful life, with their rights respected and protected.

War is obligatory if state security is endangered. During war, destruction of crops, animals and homes, killing non-fighting women, children and the aged are all forbidden.

International treaties are absolutely respected, unless other parties break them first. They cannot be dissolved for the sake of temporary political or economic gains.




Part 3:
Shahadatan:
Islam, the
Message of All
Prophets

Introduction

Islam: the true message of all prophets.

The human mind is the device through which man can explore the surrounding world, and transform whatever his senses (hearing, sight, touch and smell) perceive into ideas and meanings. These ideas and meanings, then, undergo sophisticated analytical processes that enable man to hold them as indisputable beliefs.

The most important of these beliefs, one that has occupied the human mind since creation, which is concerned with the vast surrounding cosmos: its creation, essence, beginning and destination - matters that cannot be perceived by man's limited faculties. We can only see objects emanating light in the wavelength range of 4 to $7X10^{-7}$ meters. We can hear clearly only those sounds in the frequency range of 2500 to 4000 per second. So, we can neither hear nor see beyond these sound or light ranges, even if the objects or sounds are within range of vision or hearing, and even if they live or move around or within us. If we look into space with our naked eyes or through telescopes, or if we try to hear the sounds from outer space with our ears or via certain detectors (e.g., wireless receivers), we would find out that our sight and hearing are time-limited by the speed of light and other electromagnetic waves. As we look further into space, such forms of radiation take longer and longer periods of time to reach the earth. While the light of the sun, the star nearest to earth, takes 8 minutes to reach us, the light of other distant stars takes many light-years (this means that we see their light, years later). Other distant galaxies are millions or billions of light-years away from earth. Thus our senses and devices - however advanced - cannot and will not detect all that is going on in the universe right now. It is likely that there have been many momentous events that started and ended unknown to us, before we could detect their aftermath in the course of time – be it short or long.

Thus are man's affairs when compared to the Almighty's Omnipotence and absolute infinitude of Attributes, time, space, and creation. Allah's infinitude is self-evident and can be perceived by a sound mind that acknowledges the existence of an Infinite Creator to the universe. Allah is the First from time immemorial and the Everlasting. Today modern science has disclosed only a minute portion of the infinity of space in the boundless vastness of the universe that leads to unknown horizons. Whenever we look into space and see celestial bodies or phenomena which are thousands or millions of light-years from earth, we actually see what was there thousands or millions of years ago. Therefore, it is theoretically impossible to understand the current state of outer space, regardless of whatever scientific or theoretical progress we have made.

The dazzling diversity of structure and functions of millions of creatures on earth which are composed themselves of billions of cells, genes, compounds, and atoms, is a sign of the infiniteness and diversity of creation in billions of celestial bodies as well, that no one but Allah knows. If this is so, we come to the conclusion that our minds cannot by themselves conjecture the universe: its creator, limits, beginning and future, which in turn means that our minds alone will not be guided to true religion.

Allah's favor, thus, was extended to man, first by endowing him with existence, mind, and senses, then by guiding him to true religion through divine messages and messengers. Messengers were backed by sensate miracles, so that men might trust them and believe in the omnipotence of the Creator. When man's logic became sophisticated enough to be convinced through argumentation and intellectual texts, the divine scriptures were revealed, i.e. the Torah, the Bible and the Qur'an. The last of which, the Qur'an, was preserved by Allah to stand as logical and intellectual evidence till the Day of Judgement.

Divine scriptures share the same essence: Monotheism, the guiding path of Allah. They all address reason, disenchant it of ignorance and whims, and propose logic-based argumentation as a

standard method for guidance and convincing. They unfetter man from thoughtlessly following the beliefs of his clan, tribe, fathers, or elders. Man's limited mind satisfies itself with perceivable matters and refrains from the great unseen facts that are beyond man's perception. Many tend to adore idols, pictures or certain human beings. Others hold these idols as sacred means of nearness to Allah. Nothing can free man from such narrow-mindedness except Allah's guidance, revealed through chosen messengers to all nations throughout history. These messengers were aided by sensate and logical proofs that suited each stage of the development of the human mind.

The first proofs took the form of physical, visible miracles and supernatural events that affected former nations. When the impact of these miracles vanished with the passage of time, man reverted to his limited conceptions and inclinations. Gradually, the human mind reached enough sophistication to receive an everlasting proof that would gain more solidity and clarity as science progressed. It was time for the completion of Allah's guidance to His creatures on our tiny planet earth, and for the sealing of prophethood. Allah's message is one, in spite of the differences of time and place through which it was conveyed. The mission of all prophets was one and the same, and every one of them confirmed and renewed the message of his predecessors. Thus the final message came as a completion and confirmation of all previous messages. Allah has preserved it both in letter and spirit ever since it was revealed, and will till the end of time.

The Holy Qur'an began to be revealed, and continued to be sent over a period of twenty-three years. The Prophet (peace be upon him) and many of the Companions learned all the verses of the Qur'an, every syllable of it, by heart. Leather and palm tree stocks were used to record the Qur'ān. Whenever a verse was revealed, Prophet Muhammad (peace be upon him) dictated its words to a scribe. The Prophet used to instruct the scribe about the sequence in which a revealed message was to be placed in a particular Surah (chapter). In this manner, the noble Prophet continued to systematically arrange the text of the revealed Qur'an till the end of the chain of revelations. After the death of the Prophet, the first Caliph, Abu Bakr,

assembled all the Huffazh (memorizers of the Holy Qur'an), among whom was Zayd Ibn Thabit, to compile the written records of the Holy Qur'an, and with their help the whole text was put in book form. The Holy Qur'an would be read back to them to make sure it was correctly written. In the time of `Uthman seven copies of this original version were made, after reviewing them by the Huffazh, and officially dispatched to the capitals of the Islamic World. At least one of these copies still exists in Tashkent from which several copies were made. These copies are typical of all the books of the Qur'an, memorized and recited by all Muslims everywhere since the time of the noble Prophet (peace be upon him) till the present time.

Both the Torah and the Gospels differ significantly from the Holy Qur'an with regard to the process of recording. The recording of what had been revealed to Moses did not start until three centuries following his mission (1300 BC). A process of recording, changing, and inserting many human-written texts to the Torah continued for about 1000 years thereafter, until the latest text of the Torah was fixed in the 5th century A.D. It is ascribed to Saint Ibronimas and is known as the Vulgate Edition, which is believed to be derived from texts called the Masury, made up of Hebrew and Samiri texts, which were lost in the 3rd century.

In the Torah, few of Allah's words were mingled with an enormous body of writings related to the legislative, political, literary, historical, and folk heritage of the Israelites. These writings formed most of the Bible known to Christians as the Old Testament. It includes the Pentateuch: Genesis, Exodus, Leviticus, Numbers and Deuteronomy, in addition to books of history, poetry and wisdom and the books of the prophets sent to the Israelites. They amount to thirty-eight books written by different authors of different ages.

The Gospels of Jesus were believed to have been originally recorded in Aramaic, but no part survived. At the end of the 1st century A.D. and during the 2nd century A.D., the recording of the Gospels started again, which included the biography of Jesus and his teachings as told by narrators. The Gospels thus have more in

common with the Prophet Muhammad's biography (Sirah) and tradition (Hadith) than with a divinely revealed text.

It is historically proven that there were tens of Gospels until the 4th century A.D. when the Emperor Constantine convened the Nicean Communion in 326 A.D. to settle the disagreement between the monotheists, who believed in the manhood of Jesus and were a majority, and the party who claimed the divinity of Jesus. The latter party won over the monotheists after the monotheists were forced to withdraw. As centuries passed, all Gospels were discarded except the four Gospels of Matthew, Mark, Luke and John.

Christian theologians and historical analysts studied the history of the recording of the Gospels and identification of their sources through comparing the events, phrases, and styles occurring in the four Gospels and within each Gospel, and by referring to other religious and historical texts. It is believed that the four Gospels were derived, with equivocal degrees, from older unknown documents and in turn through other intermediary documents which also disappeared.

As for the Gospel of Matthew, studies revealed that it might have been written in the year 90 A.D. by Matthew, the tax collector, or some other Matthew, not Matthew the apostle and disciple of Jesus. It is believed that most of this book was derived from an ancient unknown document and another intermediary document attributed to Mark. Regarding the Gospel of Mark, there has been considerable controversy as to whether its writer was one of the seven disciples. Was he an Egyptian carrying the same name? Was he Mark, the cousin of the disciple Barnabas? Was he a companion of Peter in Rome? It is believed that this Gospel was written around the year 70 A.D. in a Greek church in Syria or Asia Minor. According to the Encyclopedia Britannica, the author of the Gospel of Mark is anonymous. And perhaps the author of the Gospel of Luke was Luke the disciple of Paul during the early 2nd century A.D. It is also believed that he was the author of Acts, one of the books of the New Testament. Probably some of its content was derived from the two Gospels of Matthew and Mark, in addition to the teachings of Paul

and some other unknown references. The Gospel of John differs greatly from the other three Gospels in its excessive tendency to establish the divinity of Jesus. Some researchers believe that it was written exclusively to advance this dogma. Further, historical analysis of the text of this Gospel casts many doubts regarding its author. According to the Encyclopedia Britannica, the author of this Gospel was not John the disciple of Jesus, but rather a scholar in the Church of Alexandria who was influenced by the Greek philosophy that claimed polytheism.

The four Gospels authorized by all Christian churches which together with the Acts of the Apostles, the Epistles of Paul, Jacob, John, and the Revelation of John form what is called the "New Testament". It comprises twenty books and epistles written by different authors.

At the beginning of this century, the Gospel of Barnabas, one of the Twelve Disciples of Jesus, was discovered. It was found that a version of this Gospel had been in the Pope's library since 383 A.D., being listed among the banned books. Another version of it was transferred to the public library in Vienna, where it has been kept until today. In 1907, Oxford University published an English version of this Gospel (Clarendon Press) which was rendered into English by a translator named Raj. While the version has disappeared from the market, two English versions remain in the British Museum Library and the Library of the Congress in Washington D.C. Taking this version as their source, Khalil S`ada (1908) and Ahmad Tahir (1980) translated the Gospel of Barnabas into Arabic.

Hence, we encounter a great deal of ambiguity covering the relation between the recent texts of the Old and New Testaments and what was originally revealed by Allah to His prophets Moses and Jesus (peace be upon them). Both fall, in authenticity, far behind the Qur'an, no word or letter of which has ever been changed. Even more, neither the Old nor the New Testaments has been subject to as much historical verification as that of the Prophet's tradition (Sunnah), i.e., to assure the continuity of the chain of transmission without any interruption up to the noble Prophet (peace be upon him)

and to satisfy the condition that each narrator in the chain should be contemporary with the one from whom he narrated and actually met in person, and that all narrators were acknowledged as accurate and just, not to mention other conditions stated in the books of Sunnah.

In this review, we will basically refer to texts in the Old and New Testaments acknowledged by the Jews and Christians together with the Gospel of Barnabas, being the only available historical texts that recount what the prophets Moses and Jesus (peace be upon them) called for; for there is no way to seek the original texts of the Torah and the Bible in the exact form in which they were revealed.

Throughout the book, it will become clear that all the prophets mentioned in these texts have come with the same message: submission (in Arabic 'Islam') to Allah, the One and Only, and following His legislation. The word "Judaism", on the other hand, was not mentioned by any of the prophets of the Israelites in the Old Testament. It was derived from the word Judas, one of the twelve sons of Jacob. Moses was one of the descendants of Lawi, one else of Jacob's sons. Similarly, Jesus in the New Testament did not mention the word "Christianity". His followers created it after his ascension. In the Acts of the Apostles, Paul said:

❁ "... And the disciples were called Christians first in Antioch." (Acts 11:26)

Also Agribas II mentioned it in his Epistle to Paul:

❁ "Almost thou persuadest me to be a Christian." (Acts 26:28)

Peter also said:

❁ "Yet if any man suffers as a Christian, let him not be ashamed.... " (I Peter 4:16)

Consequently, saying that Abraham, the father of the prophets, was a Jew or a Christian is utterly false.

In the Holy Qur'an:

***"Or say you that Ibrahim (Abraham), Isma`il (Ishmael), Is-haq (Isaac), Ya`qub (Jacob) and Al-Asbat [the twelve sons of Ya`qub (Jacob)] were Jews or Christians? Say, "Do you know better or does Allah (knows better ... that they all were Muslims)?""* (Surah Al-Baqarah - Verse No. 140)**

And also:

***"Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Hanifan Muslim (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikun."* (Surah Al-`Imran - Verse No. 67)**

Moses was not sent with Judaism, nor was Jesus sent with Christianity. They were sent with the sole religion of Allah, Islam.

In the Holy Qur'an:

***"Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah, then surely, Allah is Swift in calling to account."* (Surah Al-`Imran - Verse No. 19)**

This book is an invitation to consider in depth the present texts of the Torah, the Gospels and the Qur'an concerning monotheism (Tawhid), i.e. the Oneness of Allah who begets not, nor was He begotten, rejecting all claims of associating other gods with Him. It is also an attempt to grasp the connection between the three divine messages: Judaism, Christianity, and Islam. We shall see that they are all in essence a prolongation of the monotheism called for by Prophet Abraham (peace be upon him), and that both the Torah and the Gospels carried tidings of the approach of the sealing message of Muhammad (peace be upon him) and its spread throughout the



world. In the Qur'an these meanings are outlined in the following example (English interpretation):

"Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma`il (Ishmael), Is-haq (Isaac), Ya`qub (Jacob), and to Al-Asbat (the twelve sons of Ya`qub (Jacob)); and that which has been given to Musa (Moses) and `Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."" (Surah Al-Baqarah - Verse No. 136)



There Is No God But Allah

A. Texts from the Old Testament:

- And God spoke all these words: "I am the Lord your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them. (Exodus 20:1-5)

- Do not worship any other god, for the Lord, whose name is a jealous, God. (Exodus 34:14)

- Acknowledge and take to heart this day that the Lord is God in heaven above and on the earth below. There is no other. (Deuteronomy 4:39)

- You shall have no other gods before me. You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them. (Deuteronomy 5:7- 8)

- Hear, O Israel: The Lord our God, the Lord is one. (Deuteronomy 6:4)

- If you ever forget the Lord your God and follow other gods worship and bow down to them, I testify against you today you will surely be destroyed. (Deuteronomy 8:19)

- Be careful, or you will be enticed to turn away and worship other gods and bow down to them. (Deuteronomy11:16)

- The curse if you disobey the commands of the Lord your God and turn from the way that I command you today by following other gods, which you have not known. (Deuteronomy 11:28)

- See now that I myself am He! There is no god besides me. I put to death and I bring to life. (Deuteronomy 32:39)

B. Texts from the Gospels:

- Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and him only. (Matthew 4:10)

- And he said unto him: Why do you call me good? There is none good but one, that is God. (Matthew 19:17)

- "Why do you call me good?" Jesus answered. "No one is good - except God alone." (Mark 10:18)

- "The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one. (Mark 12:29)

- "Well said, teacher," the man replied. "You are right in saying that God is one and there is no other but him." (Mark 12:32)

- "Why do you call me good?" Jesus answered. "No one is good - except God alone." (Luke 18:19)

- "Thou knowest, Lord, that I thy servant seek thee alone, O Lord, and speak thy word; for thy word is truth, which endureth forever." (Barnabas 13)

- And let your words be these: "O Lord our God, hallowed be thy holy name, thy kingdom come in us, thy will be done always, and as it is done in heaven so be it done in earth; give us the bread for every day, and forgive us our sins, as we forgive them that sin against us, and suffer us not to fall

into temptations, but deliver us from evil, for thou art alone our God, to whom pertaineth glory and honor for ever." (Barnabas 37)

- Said Jesus: "It is written there that our God is everywhere, and that there is not any other god but he, who striketh down and maketh whole, and doeth all that pleaseth him." (Barnabas 95)

- "God is so immeasurable that I tremble to describe him. But it is necessary that I make unto you a proposition." (Barnabas 105)

- The disciples answered: "They say that there is one God alone and that thou art God' s prophet." Jesus answered with joyful countenance: "Blessed be the holy name of God." (Barnabas 126)

To sum up, the trinity was not mentioned by Jesus (peace be upon him) in the Gospels. It was mentioned only in the part from the New Testament concerned with the dream of John:

- "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth: the spirit, and the water, and the blood: and these three agree in one." (I John 5:7-8)

This statement, which contradicts with the texts of both the Old and New Testaments, was omitted while revising the new English version.

Qur'anic Verses (English interpretation)

"Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." (Surah Al-Baqarah - Verse No. 22)

"Or were you witnesses when death approached Ya`qub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilah (God - Allah), the Ilah (God) of your fathers, Ibrahim (Abraham), Isma`il (Ishmael), Is-haq (Isaac), One Ilah (God), and to Him we submit (in Islam)."" (Surah Al-Baqarah - Verse No. 133)

"And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad (peace be upon him) "Nay, (we follow) only the religion of Ibrahim (Abraham), Hanifan (Islamic Monotheism, i.e. to worship none but Allah (Alone)) and he was not of Al-Mushrikun (those who worshipped others along with Allah)."" (Surah Al-Baqarah - Verse No. 135)

"And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful." (Surah Al-Baqarah - Verse No. 163)

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." (Surah Al-Baqarah - Verse No. 255)

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." (Surah Al-`Imran - Verse No. 2)

"He it is Who shapes you in the wombs as He pleases. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." (Surah Al-`Imran - Verse No. 6)

"Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice." (Surah Al-`Imran - Verse No. 18)

"Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims."" (Surah Al-`Imran - Verse No. 64)

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin." (Surah An-Nisa' - Verse No. 48)

"Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word?" (Surah An-Nisa' - Verse No. 78)

"Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away." (Surah An-Nisa' - Verse No. 116)

"Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them." (Surah Al-Ma'idah - Verse No. 73)

"Say (O Muhammad SAW to mankind): "How do you worship besides Allah something which has no power either to harm or to benefit you? But it is Allah Who is the All Hearer, All Knower."

Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."" (Surah Al-Ma'idah - Verses Nos. 76 - 77)

"Say (O Muhammad SAW): "What thing is the most great in witness?" Say: "Allah (the Most Great!) is Witness between you and me; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other alihah (gods)?" Say, "I bear no (such) witness!" Say: "But in truth He (Allah) is the only one Ilah (God). And truly I am innocent of what you join in worship with Him."" (Surah Al-An`am - Verse No. 19)

"Say (O Muhammad SAW): "I have been forbidden to worship those whom you invoke (worship) besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."" (Surah Al-An`am - Verse No. 56)

"Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things." (Surah Al-An`am - Verse No. 102)

"Follow what has been inspired to you (O Muhammad SAW) from your Lord, La ilaha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikun." (Surah Al-An`am - Verse No. 106)

"Say (O Muhammad SAW): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him."" (Surah Al-An`am - Verse No. 151)



""He has no partner. And of this I have been commanded, and I am the first of the Muslims." Say: "Shall I seek a lord other than Allah, while He is the Lord of all things?"" (Surah Al-An`am - Verses Nos. 163 - 164)

"Say (O Muhammad SAW): "(But) the things that my Lord has indeed forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."" (Surah Al-A`raf - Verse No. 33)

"But if they turn away, say (O Muhammad SAW): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne."" (Surah At-Tawbah - Verse No. 129)

"And (it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanifan (Islamic Monotheism, i.e. to worship none but Allah Alone), and never be one of the Mushrikun (those who ascribe partners to Allah, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allah)." (Surah Yunus - Verse No. 105)

"(Saying) worship none but Allah. Verily, I (Muhammad SAW) am unto you from Him a warner and a bringer of glad tidings." (Surah Hud - Verse No. 2)

"If then they answer you not, know then that the Revelation (this Qur'an) is sent down with the Knowledge of Allah and that La ilaha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?" (Surah Hud - Verse No. 14)

"He is my Lord! La ilaha illa Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance." (Surah Ar-Ra`d - Verse No. 30)

"He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that La ilaha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds)."" (Surah An-Nahl - Verse No. 2)

"Your Ilah (God) is One Ilah (God Allah, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allah), and they are proud."" (Surah An-Nahl - Verse No. 22)

"And Allah said (O mankind!): "Take not ilahayn (two gods in worship, etc.). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Allah SWT) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah]." (Surah An-Nahl - Verse No. 51)

"Set not up with Allah any other ilah (god), (O man)! (This verse is addressed to Prophet Muhammad SAW, but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire)." (Surah Al-Isra' - Verse No. 22)

"Say (O Muhammad SAW to these polytheists, pagans, etc.): "If there had been other alihah (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him)."" (Surah Al-Isra' - Verse No. 42)

"Say (O Muhammad SAW): "I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him

work righteousness and associate none as a partner in the worship of his Lord."" (Surah Al-Kahf - Verse No. 110)

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names." (Surah Taha - Verse No. 8)

"Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salah (Iqamat-as-Salah) for My Remembrance." (Surah Taha - Verse No. 14)

"Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above what they attribute to Him!" (Surah Al-Anbiya' - Verse No. 22)

"Say (O Muhammad SAW): "It is revealed to me that your Ilah (God) is only one Ilah (God - Allah). Will you then submit to His Will (become Muslims and stop worshipping others besides Allah)?"" (Surah Al-Anbiya' - Verse No. 108)

"So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne! And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters, etc.) will not be successful." (Surah Al-Mu'minun - Verses Nos. 116 - 117)

"And those who invoke not any other ilah (god) along with Allah." (Surah Al-Furqan - Verse No. 68)

"And He is Allah; La ilaha illa Huwa (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned." (Surah Al-Qasas - Verse No. 70)

"And invoke not any other ilah (god) along with Allah, La ilaha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned." (Surah Al-Qasas - Verse No. 88)

"O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?" (Surah Fatir - Verse No. 3)

"Say (O Muhammad SAW): "I am only a warner and there is no Ilah (God) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible."" (Surah Sad - Verse No. 65)

"Such is Allah your Lord. His is the kingdom, La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turned away?" (Surah Az-Zumar - Verse No. 6)

"Say (O Muhammad SAW to the polytheists, etc.): "Do you order me to worship other than Allah O you fools?"" (Surah Az-Zumar - Verse No. 64)

"The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favors), La ilaha illa Huwa (none has the right to be worshipped but He), to Him is the final return." (Surah Ghafir - Verse No. 3)

"That is Allah, your Lord, the Creator of all things, La ilaha illa Huwa (none has the right to be worshipped but He), where then you are turning away (from Allah, by worshipping others instead of Him)!" (Surah Ghafir - Verse No. 62)

"He is the Ever Living, La ilaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allah's sake only,

and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allah, the Lord of the `Alamin (mankind, jinns and all that exists)." (Surah Ghafir - Verse No. 65)

"La ilaha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death, your Lord and the Lord of your forefathers." (Surah Ad-Dukhan - Verse No. 8)

"So know (O Muhammad SAW) that La ilaha illa-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes)." (Surah Muhammad - Verse No. 19)

"Or have they an ilah (a god) other than Allah? Glorified be Allah from all that they ascribe as partners (to Him)." (Surah At-Tur - Verse No. 43)

"He is Allah, than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him." (Surah Al-Hashr - Verses Nos. 22 - 23)

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), and in Allah (Alone), therefore, let the believers put their trust." (Surah At-Taghabun - Verse No. 13)

"(He Alone is) the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs)." (Surah Al-Muzzammil - Verse No. 9)

"Say (O Muhammad (peace be upon him)): "He is Allah, (the) One. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). "He begets not, nor was He begotten. "And there is none co-equal or comparable unto Him."" (Surah Al-Ikhlas - Verses Nos. 1 - 4)

These are only a few examples of the multitude of statements and arguments for the Oneness of Allah found everywhere in the Qur'anic text.

Allah Has no Son

It is not befitting for Allah the One and Self-Sufficient to take a wife or a son. Neither is it befitting for Jesus (peace be upon him) to claim that he was the Son of God. Such claims were not established until the 4th century A.D., meaning that they could not be attributed to the disciples of Jesus who, rather, resisted this idea from its first appearance. In this chapter we will deal with many quotations from the Old Testament and the Gospels which hint, literally or by connotation, at the notion that Jesus was the Son of God. We will clarify to the reader that such phrases are merely metaphorical, since it is not Jesus alone who was addressed in this manner. Other prophets such as Adam and Jacob, the disciples of Jesus, and mankind in general were also addressed as sons of God. There is not a certain quotation or evidence that refers to an exceptional relation between Allah and Jesus. It was the Will of Allah, the Almighty, to create him without a father, just as He created Adam without a father or a mother with His word "Be".

Texts from the Old Testament:

- When men began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of men...- And also afterward - when the sons of God went to the daughters of men. (Genesis 6:1 - 4)

- Then say to Pharaoh, 'This is what the Lord says: Israel is my firstborn son'. (Exodus 4:22)

- You are the children of the Lord your God. (Deuteronomy 14:1)

Texts from the Psalms of David:

- "I will declare the decree: the Lord hath said unto me [David]: 'Thou art my son; this day have I begotten thee." (Psalm 2:7)

Texts from the New Testament:

- That you may be sons of your Father in heaven. (Matthew 5:45)

- Blessed are the peacemakers, for they will be called sons of God. (Matthew 5:9)

- In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven. (Matthew 5:16)

- Be careful not to do your acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven. (Matthew 6:1)

- So that your giving may be in secret. Then your Father, Who sees what is done in secret, in secret, will reward you. (Matthew 6:4)

- But when you pray, go into your room, close the door and pray to your Father, who is unseen. (Matthew 6:6)

- Do not be like them, for your Father knows what you need before you ask him. (Matthew 6:8)

- After this manner therefore pray ye: Our Father which art heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (Matthew 6:9 - 13)

- For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins. (Matthew 6:14 - 15)

- But when you fast, put oil on your head and wash your face, so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your father who sees what is done in secret, will reward you. (Matthew 60:17 - 18)

- Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. (Matthew 6:26)

- For the pagans run after all these things, and your heavenly Father knows that you need them. (Matthew 6:32)

- For it will not be you speaking, but the Spirit of your Father speaking through you. (Matthew 10:20)

- And do not call anyone on earth 'father', for you have one Father, which is in heaven. (Matthew 23:9)

- And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins. (Mark 11:25 - 26)

- Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, I am returning to my Father and your Father, to my God and your God.' (John 20:17)
- Be merciful, just as your Father is merciful. (Luke 6:36)
- And he said unto them, When ye pray; say, Our Father which art in heaven. (Luke 11:2)
- For the pagan world runs after all such things, and your Father knows that you need them. (Luke 12:30)
- ...the son of Seth, the son of Adam, the son of God. (Luke 3:38)

Just as Jesus addressed his people figuratively as the sons of God, he used the same expression when referring to himself. He also described himself as "the Son of Man", as is shown in the following quotations:

- No one knows about that day or hour, not even the angels in heaven, nor the son, but only the Father. (Matthew 24:36)
- Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." (Matthew 8:20)
- Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up. (John 3:14)
- So Jesus said, "When you have lifted up the Son of Man, then you will know that I am the one I claim to be and that I do nothing on my own but speak just what the Father has taught me." (John 8:28)

Jesus himself endeavored to correct such misconceptions and predicted the fallacies that would be ascribed to him:

- He hath had no beginning, nor will he ever have an end, but to everything hath he given a beginning, and to everything shall he give an end. He hath neither father nor mother. He hath no sons, nor brethren, nor companions. And because God hath no body. Therefore he eateth not, sleepeth not, dieth not walketh not. Moveth not, but abideth eternally without human similitude. (Barnabas 17)

- And having said this, Jesus smote his face with both his hands, and then smote the ground with his head. And having raised his head, he said: "Cursed be every one who shall insert into my sayings that I am the Son of God." At these words the disciples fell down as dead , whereupon Jesus lifted them up, saying: "Let us fear God now, if we would not be affrighted in that day." (Barnabas 53)

- Jesus answered: 'And ye; what say ye that I am?' Peter answered: 'Thou art Christ, son of God.' Then was Jesus angry, and with anger rebuked him, saying: "Begone and depart from me, because thou art the devil and seekest to cause me offence!" (Barnabas 70)

- Do thou curse eternally every one that shall corrupt my Gospel that thou gavest me, when they write that I am thy son. For I, clay and dust, am servant of thy servants, and never have I thought myself to be thy good servant. (Barnabas 212)

Qur'anic verses (English interpretation):

"And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him." (Surah Al-Baqarah - Verse No. 116)

"Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was." (Surah Al-`Imran - Verse No. 59)

"Yet, they join the jinns as partners in worship with Allah, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything." (Surah Al-An`am - Verses Nos. 100 - 101)

"And the Jews say: 'Uzayr (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the truth!" (Surah At-Tawbah - Verse No. 30)

"They (Jews, Christians and pagans) say: "Allah has begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allah what you know not." (Surah Yunus - Verse No. 68)

"And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a Waliy (helper, protector or supporter). And magnify Him with all the magnificence, [Allahu-Akbar (Allah is the Most Great)]." (Surah Al-Isra' - Verse No. 111)

"And to warn those (Jews, Christians, and pagans) who say, "Allah has begotten a son (or offspring or children)." No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie." (Surah Al-Kahf - Verses Nos. 4 - 5)

"Such is 'Iesa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is." (Surah Maryam - Verses Nos. 34 - 35)

"And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzayr (Ezra) is the son of Allah, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins. That they ascribe a son (or offspring or children) to the Most Beneficent (Allah). But it is not suitable for (the Majesty of) the Most Beneficent (Allah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave." (Surah Maryam - Verses Nos. 88 - 93)

"And they say: "The Most Beneficent (Allah) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allah i.e. the angels, 'Iesa (Jesus) son of Maryam (Mary), 'Uzayr (Ezra), etc.], are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say: "Verily, I am an ilah (a god) besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the Zhalimun (polytheists and wrong-doers, etc.)." (Surah Al-Anbiya' - Verses Nos. 26 - 29)

"No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!" (Surah Al-Mu'minun - Verses Nos. 91 - 92)

"He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements." (Surah Al-Furqan - Verse No. 2)

"Verily, it is of their falsehood that they (Quraysh pagans) say: "Allah has begotten offspring or children (i.e. angels are the daughters of Allah)?" And, verily, they are liars!" (Surah As-Saffat - Verses Nos. 151 - 152)

"Had Allah willed to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But Glory be to Him! (He is above such things). He is Allah, the One, the Irresistible." (Surah Az-Zumar - Verse No. 4)

"Say (O Muhammad SAW): "If the Most Beneficent (Allah) had a son (or children as you pretend), then I am the first of Allah's worshippers [who deny and refute this claim of yours (and the first to believe in Allah Alone and testify that He has no children)]." Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him)." (Surah Az-Zukhruf - Verses Nos. 81 - 82)

"And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children)." (Surah Al-Jinn - Verse No. 3)

"Say (O Muhammad (peace be upon him)): "He is Allah, (the) One. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). "He begets not, nor was He begotten." (Surah Al-Ikhlas - Verses Nos. 1 - 3)

The following Qur'anic verses (English interpretation) confirm the similitude between the creation of Adam and that of Jesus:

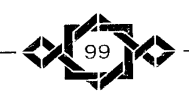
"And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into her [through Our Ruh Jibrael (Gabriel)], and We made her and her son ['Iesa (Jesus)] a sign for Al-'Alamin (the mankind and jinns)." (Surah Al-Anbiya' - Verse No. 91)

"(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay." So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."" (Surah Sad - Verses Nos. 71 - 72)

"Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was." (Surah Al-`Imran - Verse No. 59)

The Humanity of Jesus

It is a well-established fact that both Moses and Muhammad (peace be upon them) were human beings. Jesus too lived a natural life that any other man might have lived. The miraculous birth of Jesus without a father was a sign of Allah's Might and His Word "Be", just as He created Adam from clay without a father or a mother by His Command "Be". The following are some related quotations from the canonical and non-canonical Gospels and the Qur'an as proof of the humanity of Jesus:



A. The Pregnancy of Mary and the Birth of Jesus

Both the Gospels of Matthew and Luke attributed a lineage to Jesus which has hardly any relation to him. Both ancestral lines stated in the two Gospels belong in fact to Joseph the Carpenter, the fiancé of Mary the Virgin. However, the two ancestral lines are quite different

- He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn. (Luke 2:5 - 7)

- On the eighth day, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived. (Luke 2:21)

- When the eight days were fulfilled according to the law of the Lord, as it is written in the book of Moses, they took the child and carried him to the temple to circumcise him. And so they circumcised the child, and gave him the name Jesus. (Barnabas 5)

- And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him. (Luke 2:40)

- And Jesus grew in wisdom and stature, and in favor with God and men. (Luke 2:52)

- As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you." (Luke 11:27)

B. His Family and Profession

- Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. Where did this man get this wisdom and these miraculous powers? they asked: Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas? Aren't all his sisters with us? Where then did this man get all these things? And they took offense at him. But Jesus said to them, "Only in his hometown and in his own house is a prophet without honor." (Matthew 13:55 - 57)

- "Where did this man get these things?" they asked. "What's this wisdom that has been given him, that he even does miracles! Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him. Jesus said to them, "Only in his hometown, among his relatives and in his own house is a prophet without honor." (Mark 6:3 - 4)

C. His Riding

- Say to the daughter of Zion, "See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey." (Matthew 21:5)

- Jesus found a young donkey and sat upon it, as it is written, "Do not be afraid, O daughter of Zion; see, your king is coming, seated on a donkey's colt." (John 12:14 - 15)

D. His Hunger and Eating

- After fasting forty days and forty nights, he was hungry. (Matthew 4:2)

- The son of man came eating and drinking, and they say, Behold a man gluttonous...(Matthew 11:19)

- Early in the morning, as he was on his way back to the city, he was hungry. (Matthew 21:18)

- The next day as they were leaving Bethany, Jesus was hungry. (Mark 11:12)

- Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." (John 19:28)

- The Son of man came eating and drinking, and you say, 'Here is a gluttonous man... (Luke 7:34)

- He said to them, "Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have." When he had said this, he showed them his hands and feet. And while they still did not believe it because of joy and amazement, he asked them, "Do you have anything here to eat? They gave him a piece of broiled fish, and he took it and ate it in their presence. (Luke 24:38 - 43)

- And fasted forty days and forty nights, not eating anything day nor night, making continual supplication to the Lord for the salvation of his people to whom God had sent him. And when the forty days were passed he was an hungered. (Barnabas 14)

- Jesus seated himself at the foot of the mountain, and they ate of the wild fruits, because they had not bread. (Barnabas 43)

- While Jesus was supping with his disciples in the house of Simon the leper. (Barnabas 205)

E. His Fatigue and Sleep

- Jesus replied, "Foxes have holes and birds of the air have nests, but the son of man has no place to lay his head." (Matthew 8:20) (Luke 9:58)

- But Jesus was sleeping. The disciples went and woke him. (Matthew 8:24 - 25)

- As they sailed, he fell asleep. (Luke 8:23)

- Jesus was in the stern, sleeping on a cushion. The disciples woke him. (Mark 4:38)

- And Jesus, tired as he was from the journey, sat down by the well. (John 4:6)

- And Jesus was sleeping upon the prow of the ship. Then drew near to him his disciples, and awoke him. (Barnabas 20)

F. His Weeping, Distress and Fear

- He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. (Matthew 26:37 - 38)

- He took Peter, James and John along with him, and he began to be deeply distressed and troubled. "My soul is overwhelmed with sorrow to the point of death", he said to them. "Stay here and keep watch." (Mark 14:33 - 34)

- When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled. (John 11:33)

- Jesus wept. (John 11:35)

- Jesus, once more deeply moved... (John 11:38)
- While Jesus was speaking the disciples wept bitterly. And Jesus wept many tears. (Barnabas 58)

G. Like other Prophets, Jesus' Miracles were by Allah's Leave

Like other human beings such as the prophets and the righteous, Allah the Almighty supported Jesus (peace be upon him) with some miracles by His Leave to confirm his prophethood. The Following are some of these miracles:

- Blessing food:

As mentioned in the Old Testament, Elisha (a Hebrew Prophet) too had the merit of blessing the food. He fed a hundred people with twenty barley loaves and a few ears of corn:

- "So he set it before them, and they did eat, and left thereof, according to the word of the Lord." (II Kings 4:44)
- Elisha also secured the increase of a widow's oil and he said to her: "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." (II Kings 4:7)

This was also the case with Elijah (a.k.a. Elias):

- "And the barrel of meal wasted not neither did the cruse of oil fail, according to the word of the Lord, which he spoke by Elijah." (I Kings 17:16)
- "And the ravens brought him [Elijah] bread and flesh in the morning, bread and flesh in the evening; and he drank of the brook." (I Kings 17:6)

- Healing the leper:

Elisha was also granted this miracle:

❖ "Then went he [Naaman] down, and dipped himself seven times in Jordan, according to the saying of the man of God [Elisha]: and his flesh came again like unto a flesh of a little child, and he was clean." (II Kings 5:14)

- Healing the blind:

Elisha had this miracle too:

❖ "And Elisha prayed, and said: 'Lord, I pray thee, open his eyes, that he may see.' And the Lord opened the eyes of the young man: and he saw ..." (Kings 6:17)

❖ "And it came to pass, when they were come into Samaria, that Elisha said: 'Lord, open the eyes of these men, that they may see.' And the Lord opened their eyes, and they saw; and behold, they were in the midst of Samaria." (II Kings 6:20)

- Bringing the dead back to life:

Daniel was supported with this miracle by Allah's Leave:

❖ "And the Lord heard the voice of Elijah: and the soul of the child came into him again, and he revived." (I Kings 17:22)

The same thing was done by Elisha:

❖ "And he [Elisha] went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child: and the flesh of the child waxed warm." (II Kings 4:34)

- Walking on water:

Moses parted the sea with his stick, and walked together with his followers on the water.

H. He Affirms his Own Humanity

- As it is, you are determined to kill me, a man who has told you the truth that I heard from God. (John 8:40)
- "What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people." (Luke 24:19)
- By myself I can do nothing; I judge only as I hear. (John 5:30)
- "I do nothing of myself." (John 8:28)
- "But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:9)
- The leper answered: 'I know that thou, Lord, art a man, but an holy one of the Lord. Wherefore pray thou to God. and he will give me health. (Barnabas 11)
- Then Jesus feared greatly, and turning himself to God, said: 'Take me from the world!' O Lord, for the world is mad, and they well nigh call me God!' (Barnabas 47)
- Verily I say unto you that, speaking from the heart, I tremble because by the world I shall be called God, and for this I shall have to render an account. As God liveth, in whose presence my soul standeth, I am a mortal man as other men are, for although God has placed me as prophet over the house of Israel... (Barnabas 52)

- And having said this, Jesus said again: 'I confess before heaven, and call to witness everything that dwelleth upon the earth, that I am a stranger to all that men have said of me, to wit that I am more than man. For I am a man, born of a woman, subject to the judgement of God; that live here like as other men, subject to the common miseries. (Barnabas 94)

- For that I am a visible man and a morsel of clay that walketh upon the earth, mortal, as are other men. And I have had a beginning, and shall have an end, and (am) such that I cannot create a fly over again. (Barnabas 93)

- Jesus answered: "I am Jesus, son of Mary, of the seed of David, a man that is mortal and, I seek that to God be given honor and glory." (Barnabas 96)

- Whereupon once more he lifted up his hand in token of silence, and the people being quieted from their weeping, he spoke once more: 'I confess before heaven, and I call to witness everything that dwelleth upon the earth, that I am a stranger to all that ye have said; seeing that I am man, born of mortal woman, subject to the judgement of God suffering the miseries of eating and sleeping, of cold and heat, like other men. Wherefore when God shall come to judge, my words like a sword shall pierce each one of them that believe me to be more than man. (Barnabas 63)

I. His Praying to His Creator

- Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. (Mark 1:35)

- Going a little farther, he fell to the ground and prayed. (Mark 14:35)

- One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. (Luke 6:12)

- But Jesus often withdrew to lonely places and prayed. (Luke 5:16)

- Jesus raised his hands to the Lord God and prayed. (Barnabas 12)

- Having finished his devotions, Jesus came down from the mountain with his disciples. (Barnabas 19)

- When he had prayed to the Lord, his disciples came to him. (Barnabas 51)

- And having said this, Jesus made prayer. (Barnabas 81)

- Having made the prayer, Jesus said: "Let us give thanks to God." (Barnabas 84)

- His disciples drew nigh unto Jesus after the nightly prayer. (Barnabas 131)

- Then said Jesus: "Let us do reverence to our God, who is blessed for evermore." Thereupon they bowed their heads an hundred times and prostrated themselves to earth upon their face in prayer. (Barnabas 179)

All these proofs remove any doubts concerning Jesus' manhood (peace be upon him) and consider him far from being a God. The part (1/1) in the Gospel of John is the only one that mentioned clearly the deification of Jesus. Perhaps, this difference emanated out of the translation from Aramaic into Greek, and from the latter into other languages. The word "God" in Greek is "Theos", while "from God" is "Theou". The preposition "from" may have been omitted forgetfully or

intentionally during the translation process. Accordingly, the sentence "the word is God" was put in the place of "the word is from God". Paul was the first one to mention after the ascension of Jesus that he was God:

- "And straightway he [Paul] preached Christ in the synagogues, that he is the Son of God." (Acts 9:20)

Qur'anic Verses (English interpretation)

"And I have come confirming that which was before me of the Tawrah (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allah and obey me. Truly! Allah is my Lord and your Lord, so worship Him (Alone). This is the Straight Path." (Surah Al-`Imran - Verses Nos. 50 - 51)

"And (remember) when Allah said: "O `Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that `Iesa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad SAW, `Iesa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Tawrah (Torah), the Injil (Gospel), the Qur'an till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute." (Surah Al-`Imran - Verse No. 55)

"Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was. (This is) the truth from your Lord, so be not of those who doubt." (Surah Al-`Imran - Verses Nos. 59 - 60)

"It is not (possible) for any human being to whom Allah has given the Book and Al-Hikmah (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: "Be my worshippers rather than Allah's." On the contrary (he would say): "Be you Rabbaniyyun (learned men of religion who practice what they know and also preach others), because you are teaching the Book, and you are studying it." Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?" (Surah Al-`Imran - Verses Nos. 79 - 80)

"And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge (that she has committed illegal sexual intercourse). And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary)]. But Allah raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All Powerful, All Wise. And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being], before his ['Iesa (Jesus) or a Jew's or a Christian's] death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them." (Surah An-Nisa' - Verses Nos. 156 - 159)

"O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh)

created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!" Cease! (It is) better for you. For Allah is (the Only) One Ilah (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All Sufficient as a Disposer of affairs. The Messiah will never be proud to reject to be a slave to Allah, nor the angels who are near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself." (Surah An-Nisa' - Verses Nos. 171 - 172)

"Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary). Say (O Muhammad SAW): "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things." (Surah Al-Ma'idah - Verse No. 17)

"Surely, they have disbelieved who say: "Allah is the Messiah ['Iesa (Jesus)], son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zhalimun (polytheists and wrong doers) there are no helpers. Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them." (Surah Al-Ma'idah - Verses Nos. 72 - 73)

"The Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah



[i.e. she believed in the words of Allah and His Books]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth)." (Surah Al-Ma'idah - Verse No. 75)

"And when I (Allah) put in the hearts of Al-Hawariyyin (the disciples) [of `Iesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." (Remember) when Al-Hawariyyun (the disciples) said: "O `Iesa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" `Iesa (Jesus) said: "Fear Allah, if you are indeed believers."" (Surah Al-Ma'idah - Verses Nos. 111 - 112)

"And (remember) when Allah will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the All Knower of all that is hidden and unseen. "Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All Mighty, the All Wise."" (Surah Al-Ma'idah - Verses Nos. 116 - 118)

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Tawrah (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and Glory be to Him, (far above is He) from having the partners they associate (with Him)." They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad SAW has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it)." (Surah At-Tawbah - Verses Nos. 31 - 32)

"He ['Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet." "And He has made me blessed wheresoever I be, and has enjoined on me Salat (prayer), and Zakat, as long as I live." "And dutiful to my mother, and made me not arrogant, unblest. "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!" Such is 'Iesa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is. ['Iesa (Jesus) said]: "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)."" (Surah Maryam - Verses Nos. 30 - 36)

"And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams. O (you) Messengers! Eat of the Tayyibat [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds. Verily! I am Well-Acquainted with what you do. And verily! This your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me." (Surah Al-Mu'minun - Verses Nos. 50 - 52)

"And when the son of Maryam (Mary) is quoted as an example [i.e. 'Iesa (Jesus) is worshipped like their idols), behold! Your people cry aloud (laugh out at the example). And say: "Are our aliha (gods) better or is he ['Iesa (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He ['Iesa (Jesus)] was not more than a slave. We granted Our Favor to him, and We made him an example to the Children of Israel (i.e. his creation without a father)." (Surah Az-Zukhruf - Verses Nos. 57 - 59)

"And when 'Iesa (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) in which you differ, therefore fear Allah and obey me. "Verily, Allah! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allah's religion of true Islamic Monotheism)." But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Iesa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!" (Surah Az-Zukhruf - Verses Nos. 63 - 65)

The Qur'an confirms the manhood of all messengers as well, as in these examples (English interpretation):

"And We sent not (as Our Messengers) before you (O Muhammad SAW) any but men, whom We inspired, (to preach

and invite mankind to believe in the Oneness of Allah). So ask of those who know the Scripture [learned men of the Tawrah (Torah) and the Injeel (Gospel)], if you know not. With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought." (Surah An-Nahl - Verses Nos. 43 - 44)

"And We never sent before you (O Muhammad SAW) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything)." (Surah Al-Furqan - Verse No. 20)

Muhammad: the Prophecy of Moses and Jesus

There are many sentences, hints, and signs in both the Old and New Testaments concerning the seal of the prophets who will come after Moses and Jesus (peace be upon them). These could apply only to Muhammad (peace be upon him) and refer to his lineage, place of mission, and the spread of his call all over the earth. Also, they refer to his people who spread everywhere and gather every year throughout history to perform pilgrimage and `Umrah in the Sanctuary of Mecca. The related quotations are so obvious that one does not need to think about or interpret them.

1- He is one of Ishmael's sons:

 "I will raise them up a prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deuteronomy 18:18)

The phrase "their brothers" refers to the sons of Ishmael, Isaac's brother. If the seal of the prophets were one of the children of Israel, the words would go like this: "from among themselves." The Gospel of Matthew said:

- Jesus said to them, "Have you never read in the Scriptures: "The stone the builders rejected has become the capstone; the Lord has done this and it is marvelous in our eyes? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. (Matthew 21:42 - 43)

The quotation refers to the fact that the divine message would be given to a nation other than the Israelites. Also, the message would be revealed in a land that had been deserted by people in the past, and where Ishmael was isolated by Allah's Leave. It was Mecca with its barren land, hot weather, and poor resources (the rock rejected by the builders) which was referred to in the quotation. It was Mecca which would be the shrine of millions of people.

2- From among the Arabs:

- "An oracle concerning Arabia: You caravans of Dedanites, who camp in the thickets of Arabia, bring water for the thirsty; you who live in Tema, bring food for the fugitives. They flee from the sword, from the drawn sword, from the bent bow and from the heat of battle." (Isaiah 21:13 - 15)

- "This is the blessing that Moses the man of God pronounced on the Israelites before his death He said: "The Lord came from Sinai and dawned over them Seir; he shone forth from Mount Paran." (Deuteronomy 33:1 - 2)

The first quotation mentions clearly that the Arab lands would be the place of the coming revelation. It was Mount Paran which would witness the completion and flourishing of this revelation. Mount

Paran is located between the mountains of Abu Qubays, Qi`an, and Hira' in Holy Mecca. This is confirmed in the Book of Genesis that narrates the coming of Abraham and his son Ishmael to Mount Paran:

- "And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder ... And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt." (Genesis 21: 14, 20 - 21)

Note that the Arab land to be specified for pilgrimage is the exact spot. Moreover, Mecca was mentioned by name in the Psalms of David:

- "Who passing through the valley of Baca make it a well, the rain also filleth the pools." (Psalm 84:6)

It is known that the words "Mecca" and "Bacca" are synonyms in Arabic, and they are both mentioned in the Holy Qur'an.

Allah said:

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamin (the mankind and jinns)." (Surah Al-`Imran - Verse No. 96)

Amazingly, the word "a well" refers to the well of Zamzam which have gushed forth out of the barren land in Holy Mecca to supply the pilgrims with water till the Day of Resurrection.

3- A prophet like Moses:

The sentence quoted from Deuteronomy:

- "like unto thee [Moses]" (Deuteronomy 18:18)

Talks about a prophet like Moses. This likeness is fit only for Muhammad, not Jesus:

- Moses and Muhammad were born in the normal, natural course, i.e. the physical association of man and woman, but Jesus was created by a special miracle.
- Moses and Muhammad died and were buried after the completion of their message, unlike Jesus whom God raised up unto Himself.
- Moses and Muhammad married and begot children, but Jesus remained a bachelor all his life.
- Unlike Moses and Muhammad, who were accepted as prophets by their people in their lifetime, Jesus was deserted even by his closest disciples.
- Moses and Muhammad brought new laws and regulations for their people, but Jesus came only to fulfil the old laws of Moses.
- Both Moses and Muhammad ruled and legislated besides being prophets. This was not the case with Jesus.
- The only likeness between Moses and Jesus was that both belonged to the Children of Israel, like all other Hebrew prophets such as Solomon, David, Isaiah, Elijah, Joshua, Zechariah, John, and many others.

4- He will come after Jesus:

Jesus said in the Gospels:

- "But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you." (John 16:7)

- "You yourselves can testify that I said, 'I am not the Christ but am sent ahead of him'." (John 3:28)
- "He is the one who comes after me, the thongs of whose sandals I am not worthy to untie." (John 1:27)
- "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." (John 14:26)

All these quotations affirm the fact that this prophet will come after Jesus and that he will have sovereignty over all the prophets.

5- He will be the seal of the prophets:

The Gospel of John said:

- "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John 14:16)

This means that the message of the Sealing Prophet would last till the end of time. Also, the Gospel of Matthew said:

- "Verily I say unto you. Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matthew 11:11)

This means that the coming prophet would be the last one.

6- He will correct the misconceptions concerning Jesus:

- "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me." (John 15:26)

The Holy Qur'an removed the misconceptions concerning Jesus and elevated him above the lies ascribed to him. The Holy Qur'an corrected the distortions in his message and attributed to him great characteristics.

7- He will complete the divine messages:

- "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." (John 14:26)

- "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come." (John 16:12 - 13)

8- He will come when the world is overwhelmed by the darkness of ignorance:

The prophecy of Isaiah said:

- "Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you." (Isaiah 60:1 - 2)

- "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42:11)

Injustice, tyranny, and ignorance dominated all nations when Prophet Muhammad (peace be upon him) was appointed. He lighted with monotheism the minds and the hearts of the people and freed all the nations from the tyrants.

9- The universality of his message:

- "Nations will come to your light, and kings to the brightness of your dawn." (Isaiah 60:3)

Islam spread to all countries, including the great empires of the Romans and the Persians, and people embraced Islam in crowds.

10- His exalted standard among the prophets:

- "Verily I say unto you. Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matthew 11:11)

The historians did not record an autobiography of a person greater than that of Muhammad, nor did they write about a nation greater than the Muslim nation. Muhammad's message was the greatest of all.

11- Among his names Ahmad, Muhammad and Mahmud, which mean "the praised one":

The name of the coming prophet that was mentioned in the Gospels translated from Greek (which were formerly translated from Aramaic into Hebrew) was "Counselor". The name was mentioned above in the quotations from the Gospel of John; (John 16:7), (John 14:26) and (John 14:16)

The English "Counselor" is a translation of the Greek "Paracletos" which means mediator or advocate. The Hebrew origin "birklit" is similar to the Hebrew word "barklit" meaning "the praised one" in English, and "Mahmud", "Muhammad", or "Ahmad" in Arabic. It has been noted that diacritization was not introduced to the Hebrew language, from which Greek translations were made, until the 5th century A.D.,

which probably led to the mistake of pronouncing the word "Birklit" instead of "Barklit". And in the light of the above-mentioned proofs, the latter is more correct.

A linguistic analysis of the quotation: "Glory to God in the highest, and on earth peace rests to men on whom His favor rests" (Luke 2:14) suggested that it should mean: "Praise be to Allah in the highest, Islam is pending to spread over the earth, conveyed by Ahmad".

12- His illiteracy:

The prophecy of Isaiah said:

 "Or if you give the scroll to someone who cannot read, and say, "Read this, please," he will answer. "I don't know how to read."" (Isaiah 29:12)

This description is an indication that applies to the Holy Prophet Muhammad (peace be upon him) alone since he was unlettered, which was not the case with Moses and Jesus. The prophecy accurately describes the events that took place during the first revelation received by Muhammad (peace be upon him).

`A'ishah (may Allah be pleased with her) narrated:

"...till Truth came upon him while he was in the cave of Hira'. There came to him the Angel and said: Read, to which he replied: I do not know how to read. The Prophet narrated: He took hold of me and pressed me till I was pressed hard; thereafter he let me go and said: Read. I said: I do not know how to read. He once again took hold of me and pressed me for the second time till I was pressed hard and then let me go and said: Read, to which I replied: I do not know how to read. He took hold of me and pressed me for the third time, till I was pressed

hard and then let me go and said: "Read in the name of your Lord and Cherisher, Who created, created man from `Alaq (a clinging mass). Read, and your Lord is Most Bountiful, He Who taught the use of pen, taught man that which he knew not". Then the Prophet returned therewith, his heart was trembling... (Reported by Al-Bukhari)

13- His recitation of the revealed verses exactly as they descended:

The Holy Qur'an continued to be sent down to the Prophet Muhammad (peace be upon him) on various occasions throughout the period of his mission. The Prophet (peace be upon him) used to repeat unhesitatingly what he had heard from Gabriel, exactly as described in the prophecy of Isaiah, mentioned above, and as in Deuteronomy:

❁ "I will raise them up a prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deuteronomy 18:18)

Note the sentence:

❁ "and will put my words in his mouth."

Consider also this sentence quoted from the Gospel of John:

❁ "But when he, the Spirit of truth, comes he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come." (John 16:13)

These quotations are in harmony with the following Qur'anic verses (English interpretation):



"Neither did you (O Muhammad SAW) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted." (Surah Al-`Ankabut - Verse No. 48)

"It is not given to any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise. And thus We have sent to you (O Muhammad SAW) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith?" (Surah Ash-Shura - Verses Nos. 51 - 52)

"It is only an Inspiration that is inspired. He has been taught (this Qur'an) by one mighty in power [Jibrael (Gabriel)]. Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael, Gabriel) rose and became stable]. While he [Jibrael (Gabriel)] was in the highest part of the horizon. Then he [Jibril (Gabriel)] approached and came closer. And was at a distance of two bows' length or (even) nearer. So did (Allah) convey the Inspiration to His slave [Muhammad SAW through Jibril (Gabriel)]." (Surah An-Najm - Verses Nos. 4 - 10)

"Move not your tongue concerning (the Qur'an, O Muhammad SAW) to make haste therewith. It is for Us to collect it and to give you (O Muhammad SAW) the ability to recite it (the Qur'an). And when We have recited it to you [O Muhammad SAW through Jibril (Gabriel)], then follow you its (the Qur'an's) recital. Then it is for Us (Allah) to make it clear to you." (Surah Al-Qiyamah - Verses Nos. 16 - 19)

"Then High above all be Allah, the True King. And be not in haste (O Muhammad SAW) with the Qur'an before its revelation is completed." (Surah Az-Zumar - Verse No. 60)

14- His immigration to Medina:

"The inhabitants of the land of Tema brought water to him that was thirsty, and they prevented with their bread him that fled." (Isaiah 21:14)

This quotation refers to the people of Medina who gave asylum to the Prophet Muhammad (peace be upon him) and his companions. Every one of them made a bond of brotherhood between one of the immigrants and himself, mutually sharing food and drink. The name of Medina before immigration was "Yathrib" or "Tibah". Note the similarity between "Tibah" and "Tema". The Prophet's immigration was by Allah's willing. It was Allah who informed the Prophet (peace be upon him) that disbelievers from different tribes would try to kill him all at once so that the Prophet's family would not be able to avenge his murder. Consider the prophecy:

"For they fled from the swords, from the drawn sword and from the bent bow, and from the grievousness of war." (Isaiah 21:15)

15- His strife against the polytheists, and the victory of Islam:

The life of Prophet Muhammad (peace be upon him) was a series of wars against the polytheists and the conspirators among the Jews and hypocrites. This was mentioned in the prophecy of Isaiah:

"He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." (Isaiah 42:4)

Isaiah's prophecy also referred to the defeat of the polytheists in the decisive Battle of Badr which was the beginning of a series of victories for Muslims, and led to the decline of the unbelievers of the Quraysh:

- "For thus hath the Lord said unto me: 'Within a year, according to the years of an hireling, and all the glory of Kedar shall fail'." (Isaiah 21:16)

Kedar, one of Ishmael's sons, was the forefather of the Quraysh:

- "These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, ..." (Genesis 25:13)

16- The conquest of Mecca and the extension of the Islamic state:

The prophecy of Isaiah predicted the spread of Islam and the people's embracing it in crowds:

- "Nations will come to your light, and kings to the brightness of your dawn." (Isaiah 60:3)

It also prophesied the unity of the Arabs and non-Arabs under the leadership of Islam:

- "Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm." (Isaiah 60:4)

The prosperity of Islam also was referred to:

- "Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come." (Isaiah 60:5)

17- Performing pilgrimage to the Sacred House:

The prophecy of Isaiah clearly mentioned the coming of the pilgrims from different parts of the world to perform the rituals of pilgrimage, uttering loudly: "Labbayka Allahumma Labbayka" (Here I come O Allah):

❁ "Sing to the Lord a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them. Let the desert and its towns raise their voices: let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the Lord and proclaim his praise in the islands." (Isaiah 42:10 - 12)

Praising and responding to Allah on the mountaintops applies only to the matchless annual assembling of pilgrims in the mountains of `Arafah, Muzdalifah and Mina:

❁ "Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord." (Isaiah 60:6)

The pilgrims' ritual of sacrificing sheep as a kind of giving thanks to Allah was mentioned in the prophecy:

❁ "All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you." (Isaiah 60:7)

The Sacred House of Allah to which the pilgrims come every year is the only one that could not be closed day or night since Prophet Muhammad (peace be upon him) cleared it of the idols on the day of conquering Mecca. Note the similarity to the prophecy.

- "Therefore thy gates shall be open continually: they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." (Isaiah 60:11)

Barnabas' Prophecy:

In this Gospel, Jesus explicitly prophesied the coming of Muhammad. His sayings are so obvious that there is no need for further analysis, interpretation or comment.

1. But after me shall come the Splendor of all the prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God (Barnabas 17)

2. Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Muhammed is the messenger of God." Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God, that thou hast deigned to create me: but tell me. I pray thee, what meaneth the message of these words: "Muhammed is messenger of God." Have there been other men before me? (Barnabas 39)

3. Then said Jesus: "I am a voice that crieth through all Judaea, and crieth: Prepare ye the way for the messenger of the Lord, even as it is written in Isaiah." They said: 'if thou be not the Messiah nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more account than the Messiah?' Jesus answered: "The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the chosen or the latchets of the shoes of the messenger of God whom ye



call Messiah, who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end." (Barnabas 42)

4. Verily I say unto you, that every prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God, when he shall come, God shall give to him as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded; for so promised God to Abraham, saying: "Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols, O Abraham, even so shall thy seed do." (Barnabas 43)

5. I therefore say unto you that the messenger of God is a splendor that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Muhammed, God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God." And having said this, Jesus rendered his thanks to God. (Barnabas 44)

6. With tears drew near unto Jesus he who writeth this, saying: 'O master, tell me, who is he that should betray thee?' Jesus answered, saying: "O Barnabas, this is not the hour for thee to know him, but soon will the wicked one reveal himself, because I shall depart from the world." Then wept the apostles, saying: 'O master, wherefore wilt thou forsake us? It is much better that we should die than be forsaken of thee!' Jesus answered: "Let not your heart be troubled, neither be ye fearful: for I have not created you, but God our creator who hath created you will protect you .As for me, I am now come to the world to prepare the way for the messenger of God, who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets shall come, who shall take my words and contaminate my Gospel." Then said Andrew: 'Master, tell us some sign, that we may know him.' Jesus answered: "He will not come in your time, but will come some years after you, when my Gospel shall be annulled, insomuch that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger, over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against those who shall say that I am more than man. Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands. Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moses, the servant of God, and Joshua, who spared not the cities which they burnt, and slew the children; for to an old wound one applieth fire. He shall come with truth more clear than that of all the prophets, and shall reprove him who useth the world amiss.

The towers of the city of our father shall greet one another for joy: and so when idolatry shall be seen to fall to the ground and confess me a man like other men, verily I say unto you the messenger of God shall be come. (Barnabas 72)

7. But believe me, a time will come that God will give his mercy in another city, and in every place it will be possible to worship him in truth. And God in every place will have accepted true prayer with mercy." The woman answered: 'We look for the Messiah; when he cometh he will teach us.' Jesus answered: "Knowest thou, woman, that the Messiah Must come?" She answered: ' Yea, Lord.' Then Jesus rejoiced, and said: "So far as I see, O woman, thou art faithful: know therefore that in the faith of the Messiah shall be saved every one that is elect of God; therefore it is necessary that thou know the coming of the Messiah." Said the woman: 'O Lord, perchance thou art the Messiah.' Jesus answered: "I am indeed sent to the house of Israel as a prophet of salvation; but after me shall come the Messiah, sent of God to all the world; for whom God hath made the world. And then through all the world will God be worshipped, and mercy received, insomuch that the year of jubilee, which now cometh every hundred years, shall by the Messiah be reduced to every year in every place." (Barnabas 82)

8. Jesus answered: "As God liveth, in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham, saying: In thy seed will I bless all the tribes of the earth. But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones: whereupon God will have

mercy upon the world, and will send his messenger for whom he hath made all things; who shall come from the south with power, and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall "Believe in him, and blessed is he who shall believe his words." (Barnabas 96)

9. Then answered Andrew: 'Now how shall the truth be known?' Jesus answered: "Everything that conformeth to the book of Moses, that receive ye for true: seeing that God is one, the truth is one; whence it followeth that the doctrine is one and the meaning of the doctrine is one; and therefore the faith is one. Verily I say unto you that if the truth had not been erased from the book of Moses, God would not have given to David our father the second. And if the book of David had not been contaminated, God would not have committed the Gospel to me: seeing that the Lord our God is unchangeable, and hath spoken but one message to all men. Wherefore, when the messenger of God shall come, he shall come to cleanse away all wherewith the ungodly have contaminated my book." (Barnabas 124)

10. Then shall the messenger of God say: 'O Lord, there are of the faithful who have been in hell seventy thousand years. Where, O Lord, is thy mercy? I pray thee, Lord, to free them from those bitter punishments.' Then shall God command the four favorite angels of God that they go to hell and take out every one that hath the faith of his messenger, and lead him into paradise. And this they shall do (Barnabas 137)

11. The disciples answered: 'O Master, who shall that man be of whom thou speakest, who shall come into the world?' Jesus answered with joy of heart: "He is Muhammed, messenger of

God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring." (Barnabas 163)

12. And though I have been innocent in the world, since men have called me 'God' and 'Son of God,' God, in order that I be not mocked of the demons on the day of judgement, hath willed that I be mocked of men in this world by the death of Judas, making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Muhammed, the messenger of God, who, when he shall come, shall reveal this deception to those who believe in God's law". (Barnabas 220)

13. Unworthy though I am to untie his hosen, I have received grace and mercy from God to see him." Then answered the priest, with the governor and the king, saying: 'Distress not thyself, O Jesus, holy one of God, because in our time shall not this sedition be any more, seeing that we will write to the sacred Roman senate in such wise that by imperial decree none shall any more call thee God or son of God.' Then said Jesus: "With your words I am not consoled, because where ye hope for light darkness shall come; but my consolation is in the coming of the messenger, who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our father. And that which giveth me consolation is that his faith shall not end, but shall be kept inviolate by God." The priest answered: 'After the coming of the messenger of God shall other prophets come?' Jesus answered: "There shall not come after him true prophets sent by God, but there shall come a great number of false prophets, whereat I

sorrow. For Satan shall raise them up by the just judgement of God, and they shall hide themselves under the pretext of my Gospel." Herod answered: "How is it a just judgement of God that such impious men should come?' Jesus answered: "It is just that he who will not believe in the truth to his salvation should believe in a lie to his damnation. Wherefore I say unto you, that the world hath ever despised the true prophets and loved the false, as can be seen in the time of Michaiah and Jeremiah. For every like loveth his like." Then said the priest: 'How shall the Messiah be called, and what sign shall reveal his coming?' Jesus answered: "The name of the Messiah is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendor. God said: 'Wait Muhammed; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail.' Muhammed is his blessed name." Then the crowd lifted up their voices, saying: 'O God, send us thy messenger: O Muhammed, come quickly for the salvation of the world!' (Barnabas 97)

Qur'anic Verses (English interpretation):

"And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Muhammad SAW) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you

among the witnesses (for this)." Then whoever turns away after this, they are the Fasiqun (rebellious: those who turn away from Allah's Obedience). Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned." (Surah Al-`Imran - Verses Nos. 81 - 83)

"And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account." (Surah Al-`Imran - Verse No. 199)

"He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the Muttaqun (pious), and give Zakat; and those who believe in Our Ayat (proofs, evidences, verses, lessons, signs and revelations, etc.). Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written with them in the Tawrah (Torah) and the Injeel (Gospel), he commands them for Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad SAW), honour him, help him,

and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful." (Surah Al-`Araf - Verses Nos. 156 - 157)

"And verily, it (the Qur'an, and its revelation to Prophet Muhammad SAW) is (announced) in the Scriptures [i.e. the Tawrah (Torah) and the Injeel (Gospel)] of former people. Is it not a sign to them that the learned scholars of the Children of Israel knew it (as true)?" (Surah Ash-Shu`ara' - Verses Nos. 196 - 197)

"And thus We have sent down the Book (i.e this Qur'an) to you (O Muhammad SAW), and those whom We gave the Scripture [the Tawrah (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these and none but the disbelievers reject Our Ayat [(proofs, signs, verses, lessons, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islamic Monotheism)]. Neither did you (O Muhammad SAW) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted." (Surah Al-`Ankabut - Verses Nos. 47 - 48)

"Say: "Tell me! If this (Qur'an) is from Allah, and you deny it, and a witness from among the Children of Israel testifies that this Qur'an is from Allah [like the Tawrah (Torah)], so he believed (embraced Islam) while you are too proud (to believe)." Verily! Allah guides not the people who are Zhalimun (polytheists, disbelievers and wrong-doing)." (Surah Al-Ahqaf - Verse No. 10)

"And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Tawrah [(Torah) which came] before me, and

giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muhammad SAW) came to them with clear proofs, they said: "This is plain magic." And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are Zhalimun (polytheists, wrong-doers and disbelievers) folk. They intend to put out the Light of Allah (i.e. the religion of Islam, this Qur'an, and Prophet Muhammad SAW) with their mouths. But Allah will complete His Light even though the disbelievers hate (it). He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad SAW) hate (it)." (Surah As-Saf - Verses Nos. 6 - 9)

Conclusion

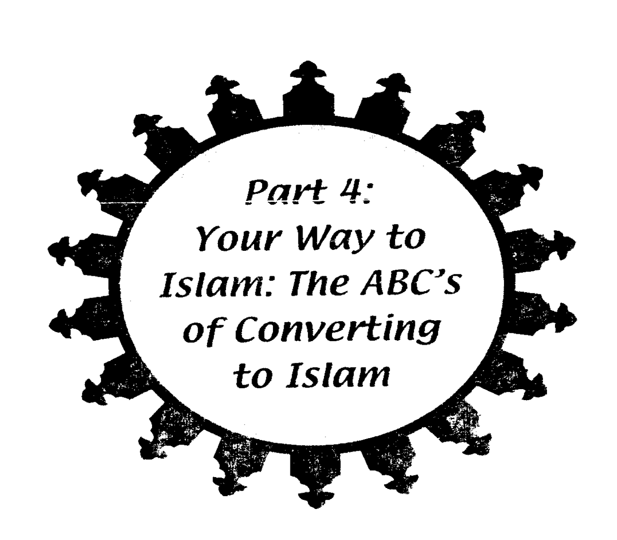
The sources of the texts mentioned as proofs in this study are varied concerning their validity, documentation, time, way of recording, and occasions. However, they support each other to confirm the following facts:

1- Allah, the Glorious and the Exalted, is One and Only. He is free from having a partner or a son. This is in harmony with the first testimony of faith; "There is no deity worthy of worship but Allah."

2- All the prophets are human beings. They gave glad tidings of the Sealing Prophet Muhammad (peace be upon him). This is in agreement with the second testimony of faith; "Muhammad is the messenger of Allah"

Allah, the Most Great, has spoken the Truth. And His Prophets (peace be upon them) have conveyed unto the people the same message of Allah, i.e., Islam.




Part 4:
Your Way to
Islam: The ABC's
of Converting
to Islam

Your Way to Islam: The ABC's of Converting to Islam

Preamble

1. Behold all that is around you on earth: things, plants, insects, animals, birds and fishes....

2. Do you not see that they have accurate systems governing and guiding their lives?

3. Behold all that is above you in space: the sun, the moon, planets, stars, clouds, wind, etc. Are they not all functioning properly and accurately and rendering valuable services to our life on earth?

4. Think of yourself, of your organs, of your numerous and efficient body systems, how they are functioning cooperatively to ensure a healthful life for you!

5. Who created all these fantastic things? Who established their accurate systems? Who is controlling this huge and complicated universe?

6. So far no one has dared to claim creating, or being able to create, a single thing, not even a hair!

7. The Creator and the Sustainer of all these creatures is only One; if there were more than one, there would have been confusion in the heavens and the earth! That One is Allah (the Only True God).

8. It is very logical, then, to acknowledge this fact, to know our Creator and Provider, to be grateful to Him, and to submit ourselves and our life to His wise and merciful guidance.

9. Our Creator has endowed us with intellect to understand and with freedom to choose the right path.

10. Allah has showed us the right path through His messengers, concluding with Muhammad, and His Books, completed by the Holy Qur'an.

11. In front of us there are two ways: one leads to bliss in this life and in the Hereafter, that is Islam.

12. The other leads to misery and loss in this world, and to eternal punishment in the Hereafter.

Choice is in our hands; what are we going to choose? May Allah guide us to the Right Path! Amen!

Before you start

Islam.... Why?

1. Because Islam is the religion revealed by Allah for all humanity

2. Because Islam is the religion of all prophets from Adam to Muhammad (Peace be upon them all)

3. Because Islam is the last of all heavenly religions

4. Because Muhammad the Messenger of Islam is the last of Allah's messengers

5. Because its book (the Holy Qur'an) is the last of Allah's Scriptures

6. The Holy Qur'an says:

   "Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned." (Surah Al-`Imran - Verse No. 83)

   And also:

   "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (Surah Al-`Imran - Verse No. 85)

Islam.... for whom?

7. For every person on whom Allah has bestowed life and intellect

8. For those who can see the blessings of Allah

9. For those who can hear the words of Allah

10. For those who can comprehend the signs of Allah

11. For those whose hearts are full of love and gratitude to Allah

12. For you and for me and for those whose blessed hearts are open to faith

13. Now, not tomorrow

14. Obey your heart's call to faith

15. It is your chance of a lifetime.

16. A golden chance that might not touch your heart again

17. Answer Allah's call. He summons you.

18. The Qur'an says:

    "And your Ilah (God) is One Ilah (God Allah), so you must submit to Him Alone (in Islam). And (O Muhammad SAW) give glad tidings to the Mukhbitin [those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism]." (Surah Al-Hajj - Verse No. 34)

The Great Trip

1. If you become convinced that Islam is the true religion, seek a trustworthy Islamic authority such as an Islamic center, a mosque, or an Islamic organization.

2. Contact the person in charge and tell him about your wish to embrace Islam.

3. The person in charge will ask you some questions to know how far you are convinced of Islam.

4. This booklet will provide you with answers for such questions.

5. Before you reach that honorable occasion, i.e. declaring conversion to Islam, wash your entire body with the intention of converting to Islam.

6. It is also recommended for this very special occasion, to shave, dress up, and apply a pleasant-smelling perfume to the body.



What do you say to declare your conversion to Islam? [1]

1. To achieve this, it is sufficient to say (in Arabic, if possible):

    i) Ash-hadu an la ilaha illa-l-lah!

    (I bear witness that there is no (true) god except Allah).

    ii) Wa ash-hadu an-na Muhammadan rasulul-lah.

    (And I bear witness that Muhammad is Allah's Messenger).

    iii) Wa ash-hadu an-na `Isa `abdul-lahi wa rasuluh.

    (And I bear witness that Jesus is the slave and messenger of Allah).

    iv) Bari'tu min kulli dinin yukhalifu dina l-Islam.

    (I deny and refuse any religion except Islam).

2. Also you can say:

    v) I (firmly) believe in Allah, His angels, His scriptures, His messengers, the Last Day, and the predestination of good or evil.

    vi) I promise Allah not to associate any other thing (whatsoever) with Him (in worship).

    vii) I will steadfastly perform Salah (the five prayers).

---

(1) After being well convinced of Islam and satisfactorily knowledgeable of the basic articles of Faith and of the Pillars and the basic characteristics of Islam, you have to declare that in front of some Islamic authority which, by turn, will provide you, after necessary investigations, with an authorized certificate which will help you prove your new situation so as to be unsuspectedly recognized by the Muslim community.

viii) I will pay Zakah (special Islamic system of charity).

ix) I will never steal.

x) Never commit adultery (or fornication)

xi) Never illegally kill a person

xii) Never disobey Allah

xiii) Praise be to Allah Who has guided me to belief!

3. Note:

The person responsible, in front of whom a new Muslim has announced his conversion to Islam, prays to Allah for him with such prayers: May Allah forgive me and you! And may Allah accept (submission) from me and you! O Allah! Accept him with those on whom You did bestow your Grace: with prophets, the sincere (lovers of truth), the martyrs, and the righteous! And how excellent these companions are!

What is Islam?

Islam [(1)] (is composed of) three (main) parts: Utterance, faith, and deeds.

1. The utterance was explained above.

---

(1) Islam is an Arabic word derived from the root (S.L.M. ".س.ل.م"), which has many noble meanings such as peace, purity, soundness, safety, submission, and obedience. As an Islamic term, it has two principal meanings: a) Full submission to the Will of Allah and obedience to His law. b) Allah's divine guiding system revealed to mankind along the ages to the prophets and messengers and, finally, completed in the last revelation, the Holy Qur'an, to the last Messenger, Muhammad (peace be upon him).



2. Faith is to believe in Allah, the angels, the heavenly Scriptures, the prophets, and the Last Day.

3. Deeds are Salah (prayers), Zakah (poor-due), Siyam (fasting), and Hajj (pilgrimage).

Faith in Allah

1. We believe that Allah is One God, our Lord and the Lord of everything.

2. Allah is the Creator of everything.

3. All others, save Him, are created and His slaves who share nothing with Allah.

4. Even angels and prophets are merely created as servants submitting to Allah.

5. Among them are Jesus and Muhammad (Peace be upon them); both have no trace of deity (godhood).

6. Allah is the Living, the Self-Subsisting, the Eternal, the First without a beginning and the Last without an end.

7. He hears everything and sees everything.

8. He is Most Gracious, Most Merciful, and All-Dominating.

9. He has the most beautiful names and the noblest attributes.

10. He has created us out of nothing.

11. And made us in the best form.

12. He has given us all graces and bounties.

13. Hence, we are not permitted to worship or submit to any other than Him, be it a favorite angel or a chosen prophet!

14. Whoever directs his prayers, bows or prostrates (in worship), or offers sacrifice to any other than Allah, is an infidel and not a Muslim even if he declares that he is a Muslim.

15. The Qur'an says:

    "Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the `Alamin (mankind, jinns and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Surah Al-An`am - Verses Nos. 162 - 163)

16. Islam is the religion of Monotheism: it denies the dualism of Magi and the trinity of Christians. In Islam, Allah is One and only One. No one participates with Him in His Dominion or His Command. He has the most beautiful names and the noblest attributes.

17. The Qur'an says:

    "Say (O Muhammad (peace be upon him): "He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him." (Surah Al-Ikhlas - Verses Nos. 1 - 4)

Faith in Angels

1. Allah has created angels to worship Him, to carry out His commands, and to be His messengers to His human prophets.

2. One of the angels is Gabriel, who would bring down Revelation to our Prophet Muhammad (peace be upon him).

3. Another is the (Angel of Death) who is in charge of taking the souls of people whose death is due.

4. Angels are but servants honored by Allah.

5. Hence, we honor them and speak of them respectfully.

6. But we worship none of them, nor do we take them as Allah's sons or daughters (as infidels claimed).

7. We worship only Allah Who created them in this wonderful kind of creation.

8. The Qur'an says:

   "And they say: "The Most Beneficent (Allah) has begotten a son (or children)." Glory to Him! They [those whom they call children of Allah i.e. the angels, `Iesa (Jesus) son of Maryam (Mary), `Uzayr (Ezra), etc.] are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say: "Verily, I am an ilah (a god) besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the Zhalimun (polytheists and wrong-doers, etc.)." (Surah Al-Anbiya' - Verses Nos. 26 - 29)

Faith in Holy Scriptures

1. Allah has revealed Books to a number of messengers in order to proclaim them to mankind.

2. These books contain the words of Allah.

3. Among them are the Sheets of Ibrahim (Abraham), the Torah revealed to Musa (Moses), Az-Zabur (Psalms) revealed to Dawud (David), Al-Injil (Gospel) revealed to `Iesa (Jesus), and the Holy Qur'an sent down to Muhammad (peace be upon them all).

4. Jews and Christians distorted some parts of their books: the Torah and the Gospel.

5. Being the last book, assuredly protected against corruption, the Holy Qur'an confirms the truth (that is still not distorted) from the previous Books and guards them.

6. Whatever differs from the Holy Qur'an, in those Books, is either corrupted or abrogated.

7. The Qur'an says:

   "And We have sent down to you (O Muhammad SAW) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures)." (Surah Al-Ma'idah - Verse No. 48)

8. Allah revealed the Holy Qur'an in Arabic and has firmly promised to protect it from all distortion and corruption.

In the Holy Qur'an:

"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)." (Surah Al-Hijr - Verse No. 9)

Faith in Prophets

1. We believe that Allah chose from among mankind some prophets to reveal his message to them.

2. From among those prophets, He selected some messengers.

3. He sent laws to the messengers and commanded them to proclaim and clarify them to their people.

4. There were a number of messengers known for their firm stand and endurance in struggling for the Cause of Allah. They were five: Noah, Abraham, Moses, Jesus, and Muhammad (peace be upon them all).

5. Embracing Islam does not mean to disbelieve in Moses, Jesus, or any other prophet.

6. Islam teaches you how to believe correctly in all prophets.

7. In the Holy Qur'an:

   "And We have sent down to you (O Muhammad SAW) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures)." (Surah Al-Ma'idah - Verse No. 48)

8. Qur'an mentioned names of a number of prophets:

"Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Is-haq (Isaac), Y'aqub (Jacob), and to Al-Asbat (the offspring of the twelve sons of Y'aqub (Jacob)) and that which has been given to Musa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." (Surah Al-Baqarah - Verse No. 136)

9. The first prophet was Adam, father of mankind (peace be upon him).

10. Muhammad, the Prophet of Islam (peace be upon him), is the last of the prophets. No prophet is to come after him up to the end of this world.

11. Hence, is the fact that his religion is the only true religion to remain to the Last Day.

12. He is Muhammad son of `Abdullah son of `Abdul-Muttalib. He is an Arab from (the famous) tribe of Quraysh, a descendant of Abraham and Ishmael (peace be upon them all).

13. He was born in Mecca in 571 A.D., (known as the Year of the Elephant).

14. Allah sent revelation to him when he was 40 years old.

15. He stayed in Mecca 13 years calling people to (believe in) Allah.

16. At first, only a limited number of people believed in his message.

17. After that, he immigrated to Medina and invited its people to believe in Allah, and they accepted.

18. He conquered Mecca in the year 8 A.H. (630 A.D.). He died at the age of 63, after the whole of the Holy Qur'an had been revealed, and all Arabs embraced Islam.

Faith in the Last Day

1. We believe that there will be another life after this one.

2. When the determined term of this life comes to an end, Allah will command an angel to sound the "Trumpet", and all mankind and all other creatures will die.

3. Then he (the angel) will sound it again; when, behold, all the dead since Adam will emerge from their graves.

4. Then, Allah will gather all people and call them to account for their deeds.

5. Those who believed (in Allah), accepted the messengers (as truthful), and did good deeds (commanded-by-Allah) will be put in Paradise by Allah.

6. In Paradise, they will enjoy eternal bliss.

7. But those who rejected the messengers and disobeyed Allah's commands will be put in Hell.

8. In Hellfire, they will be in continuous and eternal punishment.

9. O Allah! We ask You for Paradise and seek refuge with you from Hellfire! Amen!

10. The Qur'an says:

> ***"Then, for him who Tagha (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allah). And preferred the life of this world (by following his evil desires and lusts), Verily, his abode will be Hell-fire; But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode." (Surah An-Nazi`at - Verses Nos. 37 - 41)***

`Ibadat (Religious Deeds or Observances)

1. Deeds in Islam are of two main categories:

    a) `Ibadat are the rituals or devotional duties of worship: Salah (prayer), Zakah (poor-due), Siyam (fasting), and Hajj (pilgrimage).

    b) Mu`amalat (dealings or transactions) include all life activities related to the individual, family, society or the whole Ummah (Muslim community at large); political, economic, cultural, legal, ethical... national or international.

2. When carried out in fulfillment of Allah's Shari`ah (Law), Mu`amalat will be a sort of "worship" in the general sense of the word.

3. Mu`amalat will not be dealt with in this booklet. You should consult in each case either a book of Fiqh (Islamic Law) or any well-informed Muslim scholar or authority.

4. The practical pillars (foundations) of Islam are five: Ash-Shahadatan (The Two Confessions), Salah (prayer), Zakah (alms-giving), Siyam (fasting), Hajj (pilgrimage).



Ash-Shahadatan (The Two Confessions)

Ash-Shahadatan means to say, with a firm belief in heart and mind, the following:

Ash-hadu an La ilaha illa-Lahu,

(I bear witness that there is no (true) god except Allah) [1].

Wa ash-hadu anna Muhammadan rasulul-Lah.

(And I bear witness that Muhammad is Allah's Messenger) [2].

Salah (Prayer)

We pray five times every day.

1. **Al-Fajr (dawn) Prayer:** two rak`ah(s) (a rak`ah is the unit of prayer; it is a set of acts of worship that is repeated in the prayer). Its appointed time starts just after dawn and ends at sunrise.

2. **Azh-Zhuhr (noon) Prayer:** four rak`ah(s). Its appointed time starts just after the sun moves from its zenith and ends at the midpoint between its zenith and sunset.

3. **Al-`Asr (late afternoon) Prayer:** four rak`ah(s). Its appointed time starts after the end of Azh-Zhuhr Prayer and ends at sunset.

---

(1) This Shahadah (confession) expresses a Muslim's firm acknowledgement and belief in Allah's existence, oneness, and right to be solely worshipped and obeyed.

(2) This Shahadah expresses a Muslim's firm belief that Muhammad is Allah's Messenger; and that his book, Al-Qur'an, is the word of Allah, and his Sunnah (Traditions) form an integrated and comprehensive system to guide man's life to the Right Path.

4. **Al-Maghrib (Sunset) prayer:** three rak`ah(s). Its appointed time starts just after sunset and ends when twilight disappears.

5. **Al-`Isha' (Evening) Prayer:** four rak`ah(s). Its preferred time starts when twilight disappears and ends at midnight, but it is extendable until dawn.

At-Taharah (Ablution)

1. A Muslim must be pure and clean when he performs his prayer, (otherwise his prayers will not be valid).

2. At-Taharah is of two types: Al-Wudu' (partial ablution) and Al-Ghusl (full ablution).

A) Al-Wudu' (Partial Ablution)

It is performed as follows:

1. Have Niyyah (Clear intention) that this Wudu' is for praying

2. Say, "Bismil-Lahi r-rahmani r-rahim" (in the name of Allah, Most Beneficent, Most Merciful)

3. Wash the hands, rinse the mouth, and clean the nostrils or the inside of the nose with water

4. Wash the face

5. Wash the arms up to the elbows (Start with the right arm)

6. Rub the head with wet hands, and the ears

7. Wash the feet up to the ankles (starting with the right foot)

8. Say Ash-Shahadatan (The Two Confessions)

9. There is no need for repeating the Wudu' as long as it has not been invalidated

10. Wudu' is invalidated by: defecating, urinating, passing gas, or by sleeping

B) Al-Ghusl (Full ablution)

A Muslim must perform Ghusl after:

1. Ejaculation of semen for any normal reason

2. Sexual intercourse

3. For women: end of menstruation

4. End of childbirth period

Al-Ghusl is washing the whole body with clean water.

C) At-Tayammum (Dry Ablution)

In cases of not having water for Wudu' or Ghusl, or being unable to use it for any reason, perform Dry Ablution.

Hit the palms once on any clean dust-containing material, and then rub the face once with the palms, then the hands (starting with the right hand).

How to Perform Salah (Prayers)?

A. The best way to perform Salah is in congregation with Muslims in the mosque. There, you will be given more reward by Allah and you will easily learn how to pray.

B. In case of praying alone, abide by the following steps:

1. Be sure that your body, clothes and place are clean.

2. Stand facing the direction of the Qiblah, that is the direction of the Sacred Mosque in Mecca, in Al-Hijaz (Saudi Arabia).

3. Raise the hands to shoulder level and say: "Allahu Akbar" (Allah is the Greatest).

4. Fold the hands on the chest, the right hand over the left.

5. Recite Al-Fatihah (The opening chapter of the Holy Qur'an) and another chapter or some verses of the Holy Qur'an (See App. 1).

6. Say: "Allahu Akbar" while making Ruku` (bowing and bending the body at a right angle placing the palms on the knees).

7. Say in Ruku`: "Sub-hana rabbiya l-Azim" (Glory be to my Lord, the Great!) three times.

8. Return to the standing position saying: "Sami`a l-Lahu liman hamidah! Rabbana wa laka l-hamdu." (Indeed, Allah listens to one who praises Him! O! Our Lord! All praises be to You!).

9. Then, say, "Allahu Akbar" and immediately kneel down to make the first Sajdah (Prostration) with face, palms, knees and toes resting on the ground, saying: "Subhana rabbiya l-A`la" (Glory be to my Lord, Most High!) three times.



10. Move from Sujud (prostration) position to sitting posture while saying, "Allahu Akbar!" While sitting, say "Rabbi ighfir li wa r-hamni!" (O My Lord! Forgive me! And have mercy on me!).

11. After this, another Sajdah is done in the same way with "Allahu Akbar" uttered before it, and "Subhana rabbiyal A`la" three times during Sujud.

12. After completing the second sajdah, one "rak`ah" is completed.

13. Stand up saying "Allahu Akbar" in order to begin a new rak`ah, exactly as the first rak`ah.

14. After finishing the second "rak`ah" you sit down and recite part one and part two of "At-Tashahhud".

15. Finally, you turn the face to the right hand side and say: "As-Salamu `alaykum wa rahmatul-Lahi" (Peace be upon you and Allah's Mercy!).

16. Then, you do the same to the left side.

17. Thus a two-rak`ah(s) prayer is completed, such as Al-Fajr prayer.

18. As for 4-rak`ah(s) prayers such as Azh-Zhuhr, only the first part of At-Tashahhud is recited after completing the second rak`ah. Then you stand up to perform two rak`ah(s) in the same way, but without reciting any verses from the Holy Qur'an after Al-Fatihah.

19. Al-`Asr and Al-`Isha' prayers are performed exactly as Azh-Zhuhr.

20. In Al-Maghrib Prayer, the final Tashahhud and "As-Salam" come after the third rak`ah.

Why We Pray?

1. To show devotion and obedience to Allah, because prayer is one of the greatest forms of worship that Allah wants His servants to offer

2. To thank Him for creating us as the best form of creation

3. To praise Him for guiding us to the religion of Islam

4. To express to Allah whatever we feel and need through Divine Words of Allah, i.e., the Holy Qur'an

5. To remember our Lord and not forget His commands amid life's preoccupations

6. To ask Allah (Exalted) to give us aid and continuous guidance in the darkness of life

7. To strengthen Love and Fear of Allah in our hearts so that we might stick to the Right Path of Islam, and its laws and manners

8. Gaining good rewards from Allah and having our sins forgiven

9. To rejoice when we find Ourselves on the Last day pleased with the great reward allotted to us in the Gardens of Bliss

10. Prayer is a unique training and developmental program which, if well and devotedly performed, can achieve for us many valuable physical, ethical and spiritual gains such as cleanliness, health, order, punctuality, brotherhood, equality, social solidarity, etc.

Zakah (Poor-due)

1. Originally the term "Zakah" meant growth and purity.

2. In Islamic Law, it means paying a certain percentage of your savings every lunar year to be used for certain charitable causes defined by the Holy Qur'an.

3. If you have, for that period, an amount of money equal to the value of 85 grams of pure gold or more, you must pay 2.5% of its value.

4. Zakah is paid for the poor and needy Muslims, for wayfarers, for propagating Islam or fighting for Islam, for helping new Muslims or encouraging non-Muslims to embrace Islam, and for those who are burdened by debts and are unable to pay them.

5. If you have articles of trade, you calculate their Zakah in the same way.

6. You can ask a Muslim scholar or refer to any good reference book to know more about Zakah.

Why We Pay Zakah?

1. To show devotion to Allah who commanded us to do so and informed us that He loves the charitable

2. To be grateful to Allah Who provided us with wealth and helped us to earn a living

3. To mitigate the suffering of the needy

4. To help in the betterment of Muslim society

5. To participate in propagating Islam throughout the world

6. To cure ourselves of selfishness and greed

7. To make ourselves masters of our property, not slaves to it

8. To purify our property of any illicit behavior while earning it

9. To have our properties blessed by Allah

10. To deserve to be rewarded by Allah with what is better in the Hereafter

11. To keep others in need free from envy and hatred

12. To help in protecting our society from economic and class conflict, and to participate in solving economic problems

13. You can pay your Zakah to The "Zakah House", or to any trustworthy Islamic organization that collects Zakah and spends it for the proper Islamic uses.

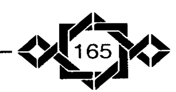
Sawm (or Siyam) (Fasting)

1. In Ramadan (the 9th month of the Islamic lunar year), Muslims fast in obedience of Allah's command, and in gratitude for Allah's Grace for revealing His Glorious Book, the Holy Qur'an, in Ramadan.

2. As-Sawm (fasting) is to abstain from eating, drinking, and sexual intercourse from dawn to sunset.

3. If sick or on a journey, a Muslim is permitted to break his fast.

4. If he breaks the fast, he has to make up by fasting a number of days equal to the days in which he broke his fast in Ramadan.



5. `Idul Fitr (the holy day of breaking the fast) comes after the end of Ramadan, which is the 1st day of Shawwal, the month following Ramadan.

6. On the `Id morning, all Muslims congregate, in open ground or in mosques, to perform the `Id Prayer so as to express their happiness and gratitude to Allah for enabling them to complete this duty of fasting.

7. Concerning this important duty, the Qur'an says:

   "You who believe! Observing As-Siyam (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious.)." (Surah Al-Baqarah - Verse No. 183)

8. Also, it says:

   "The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number (of days which one did not observe Sawm (fasts) must be made up) from other days." (Surah Al-Baqarah - Verse No. 185)

Why We Fast?

1. We fast in obedience to Allah's command, and because Allah loves those who fast.

2. To show our gratitude for Allah's Grace in sending down His Guidance, the Holy Qur'an, to guide us and all of humanity.

3. To thank Allah for making us among those who believe in the Holy Qur'an

4. And because He enabled us to memorize His Book, to recite it, to study and understand it, and to benefit from its guidance.

5. To develop control over our physical desires that Allah has planted in our nature

6. To practice self-control over all things prohibited by Allah

7. Fasting makes us remember the needy who suffer from hunger and deprivation; hence, to become more sympathetic to them and help them with part of what Allah has bestowed upon us.

8. To check our preoccupation with our own desires, and increase our care for our spiritual entity through intensifying our deeds and acts of worship in this month of the Holy Qur'an

9. To increase our share of sincerity, conscience, patience, discipline, as well as many healthy benefits

10. Above all these, to attain the great reward that Allah has promised to give us on the Last Day

Hajj (Pilgrimage)

1. Al-Hajj is a journey to Al-Ka`bah (the Sacred House of Allah) in Mecca with the intention of obeying Allah's command and performing certain prescribed rites there. (For the details of performing Al-Hajj, you may consult an Islamic reference book on the subject).

2. Performing Al-Hajj is obligatory upon every mature Muslim, provided he is able (physically and financially) to do so, once in a lifetime.

3. The whole journey of Al-Hajj and its rites confirm, in a unique form, the principles of Islam and commemorate Islamic milestones related to Prophets Ibrahim (Abraham), Isma`il (Ishmael), and Muhammad (Peace be upon them all)

4. The rites of Al-Hajj are performed in the first ten days of Dhul Hijjah (the last month of the Islamic Year).

5. On the 9th of Dhul Hijjah, the culminating rite is performed at Mount `Arafat where all pilgrims, sometimes reaching three million, gather.

6. Pilgrims' standing at `Arafat declares their supplications to Allah and their repentance and need for His Mercy and Forgiveness.

7. This reminds us of the Grand Assembly on the Day of Judgment.

8. The next day (the tenth) is the great `Idul Ad-ha (the Feast of Sacrifice) when pilgrims offer their sacrifices.

   After slaughtering their sacrifices, pilgrims go to Mecca and make Tawaf (circumambulation) seven times around Al-Ka`bah.

9. Muslims everywhere slaughter their sacrifices (of camels, cows or sheep) after performing the `Id Prayer.

10. These sacrifices were prescribed to commemorate the great sacrifice of Prophet Abraham (peace be upon him) who was ready to sacrifice his only son, Ishmael, whom he loved so much, because Allah had ordered him to do so to test his loyalty and obedience to Him.

11. After completing the acts of Al-Hajj, you can enjoy visiting the Mosque of Prophet Muhammad (peace be upon him) in Al-Madinah Al-Munawwarah [the illuminated city] (Medina) and attend some prayers there. The reward for praying at the mosque is great.

12. When in Al-Madinah Al-Munawwarah (Medina), pay a visit of greeting to the Prophet's tomb and to his noble Companions' tombs, in the accepted Islamic manner.

13. Also visiting the Holy Al-Aqsa Mosque in Jerusalem is recommendable in Islam. May Allah help Muslims to rescue it from the sinful hands of the aggressive Jews!

Why We Perform Hajj?

Purposes and lessons in performing Al-Hajj are a great many. Among them are:

1. Responding in obedience to Allah's commands

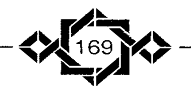
2. To be grateful to Allah for His Graces and Favors upon us, such as health, wealth, and offspring

3. To glorify Allah by visiting and making Tawaf (circumambulation) around His Sacred House, Al-Ka`bah

4. Al-Ka`bah was the first house built on earth for worshiping Allah, which Abraham - called the Friend (of Allah) - and his son Ishmael erected on the instruction of Allah

5. To pray at Al-Ka`bah, which is the Qiblah (direction) to which all Muslims turn their faces in the five daily prayers

6. To visit and stand in devotion to Allah on the Sacred Mounts such as Mount `Arafat. There, we celebrate the praises of Allah, purify our souls and repent all sins



7. To see the places where Abraham, the noble Friend and Prophet of Allah, and his first son Ishmael (peace be upon him) stayed and worshiped Allah

8. To visit the places where Prophet Muhammad (peace be upon him) was born, brought up, received the Divine Message, and suffered and struggled to spread the light of Allah

9. To meet our Muslim brothers coming from all countries, and to see the actualization of brotherhood, equality, cooperation, and love among Muslims regardless of their differences in nationality, color, standard of living, and other worldly matters

10. To practice patience, sacrifice, endurance, simplicity, and other spiritual capacities which we need

11. To come back purged of our sins, so as to start a new page in our lives, hoping to keep it free from sins until the end of life, so that we may be accepted and well rewarded by Allah in the Hereafter

How to become a better Muslim?

1. Becoming a Muslim after being convinced is opening a clean page in your record of deeds.

2. Whatever bad deeds you have committed before, Allah will forgive you because of embracing Islam.

3. Becoming a Muslim is like starting a new life.

4. You have to grow and develop in Islam. How can you do so? By the following:

First: Increasing your knowledge of Islam, through:

1. Reading the Qur'anic text
2. Reading some interpretations of the Holy Qur'an
3. Reading the Traditions (Sayings) of Prophet Muhammad (peace be upon him)
4. Reading the biography of Prophet Muhammad (peace be upon him)
5. Reading the biographies of other great Muslim figures among the righteous pre-Muslims who propagated Islam and proclaimed it to mankind
6. Attending Jumu`ah (Friday) congregational prayer, listening to its Khutbah (sermon) and praying with Muslims
7. Attending the two `Id prayers
8. Performing the five daily prayers in congregation at the mosque whenever you are able to do so
9. Attending Islamic religious instruction sessions
10. Contacting scholars, sheikhs, mosque imams (leaders), and preachers, introducing yourself to them and asking them about any Islamic matter you need explained. Usually, they are happy to provide you with the required clarification
11. Having one or more friends of good Muslims who are fairly knowledgeable about Islam to be your permanent and reliable source of reference

12. Reading as much as you can of the basic sources of Islam (the Holy Qur'an and As-Sunnah [Traditions of Prophet Muhammad]) and of the authentic and trustworthy writings about Islam to understand it more

13. Learning a lot about the laws and systems of Islam related to worship, family structure, daily activities, manners, and economic and public affairs

14. Knowing the ideology of Islam and its views regarding creation, universe, man, and life

15. Understanding that Islam is not ritual or morals only. It is in fact a comprehensive system for society, a constitution for the state, and also a way of life

Secondly: Doing good deeds as often as you can:

Try to do good deeds in excess of the five basic duties mentioned before, such as:

1. Performing voluntary prayers in addition to the five compulsory prayers

2. Helping the poor and needy with extra charity, in addition to Zakah or by assisting them in carrying out their necessary but difficult duties

3. Fasting a day or more other than during Ramadan

4. Taking part in useful social projects aimed at reforming Muslim society

5. Inviting others to embrace Islam

How To Protect Your Islam?

1. Becoming a Muslim means that you have achieved a great deal of good for yourself.
2. It is like owning a valuable treasure.
3. The owner of a treasure will have many enemies who strive to take his treasure away from him.
4. And you have gained the treasure of Islam.
5. Some people will try to drive you away from your religion.
6. Those people are the foes of Allah.
7. The foes of Allah are devils whether from among Jinn (whom we do not see) or from among human beings.
8. Human devils may try to mock at you.
9. Or, they may try to persuade you with money, so that you may turn your back on your religion.
10. They may accuse Islam of many things, or cloud your mind with some misconceptions.
11. You have to know that against this the Qur'an says:

    "And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof." (Surah Al-Furqan - Verse No. 33)

12. So, consult Muslim scholars about what Allah has revealed in the Qur'an to answer such misconceptions.

13. Do not follow Jinn devils who whisper into your heart: Would you desert your fathers' and forefathers' religion, and follow a different one? Would you follow a religion that tasks you with prayers, fasting, and giving others your property? And that deprives you from wine etc.

14. In fact, many people grow up and find themselves automatically following and venerating their parents' religions and beliefs.

15. All followers of true or false religions are like that.

16. But the problem is: Which one of these religions is the true one and which is the false?

17. Surely, Islam is the only religion that is pure and free from all types of superstitions, polytheism, and paganism.

18. It is the religion of pure monotheism.

19. When you feel these whispers of Jinn devils, recite (Surah Al-Mu'minun - Verses Nos. 97 - 98) in Arabic - if you can - whose meaning is:

    "And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils) "And I seek refuge with You, My Lord! lest they may attend (or come near) me."

20. And recite Surah Al-Falaq and Surah An-Nas as well. (See Appendix 1)

How to Invite Others to Islam?

1. Our noble Prophet Muhammad (peace be upon him) said:

   "If Allah guides one person through you to Islam, it is better for you than having the greatest wealth." (Reported by Al-Bukhari and Imam Muslim)

2. He also said:

   "Whoever calls (others) to guidance has the same reward as the rewards of those who follow him without decreasing anything from their rewards." (Reported by An-Nasa`i and Ibn majah)

3. Therefore be keen to invite to Islam those non-Muslims whom you know.

4. Start with people who are closest to you, such as your parents, wife, son, daughter, brother, and then relatives and friends.

5. Allah (Glory be to Him) ordered His Messenger Muhammad (peace be upon him) to start with his own tribe:

   "And warn your tribe (O Muhammad) of near kindred" (Surah Ash-Shu`ara' - Verse No. 214)

6. Make clear to them the right religion, and make them interested in it!

7. Tell them of the glad tidings which Allah has promised, and the blessings and favors that Allah shall endow upon them in this world and the next if they follow Islam.

8. Warn them of Allah's wrath that shall fall upon them if they disbelieve in the Holy Qur'an which He has revealed to be a guidance to humanity.

9. Or, if they disbelieve in Prophet Muhammad (peace be upon him) whom He has sent as a mercy to the worlds.

10. Invite them with love and sincerity.

11. And you, yourself, should be an example of a good character.

12. Be quick in doing good and in helping others.

13. If you do so, you will be a propagator of Islam by your actions as well as your words.

14. Your friends will be quick to accept what you invite them to follow, and then Allah will lead them to guidance.

15. They will come to know that what you say is the truth.

16. They will consequently accept Islam and love this religion and love you too.

17. You must know well the wise approach to inviting others to follow Islam and teaching them. Thus, you should speak what is suitable for every occasion.

18. One of the wise sayings of Arabs is, "There is a suitable expression for each situation."

19. And in the Holy Qur'an:

    "Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." (Surah An-Nahl - Verse No. 125)

20. If you do not know Arabic, it is strongly advisable for you to learn that language, so as to be able to understand Islam from its original sources.

21. If you do so, you will be able to speak with confidence about Islam because you have firsthand or direct knowledge of Allah's words, of the sayings of His Messenger Muhammad (peace be upon him), and of the statements of Muslim scholars.

22. Presenting copies of this book to those whom you would like to invite to Islam will help you greatly in propagating this religion of Allah.

Muharramat (The Forbidden Things)

Allah (Glory be to Him) has prescribed for us in the Holy Qur'an and in the Sunnah (Traditions of the Prophet) many laws:

1. These laws stipulate obligations and Muharramat (forbidden things).
2. As for the obligations, we have pointed them out previously.
3. As for the Muharramat, some of the most important of them are the following:

First: Forbidden Foods

1. Dead meat: These are the bodies of animals which died naturally, (i.e. without being Islamically slaughtered), by being strangled, by falling from a high place, or by being partly eaten by a wild animal, and were not slaughtered before having died.
2. Also, those animals slaughtered by other than Muslims, Jews or Christians.
3. But the flesh of dead sea animals is not forbidden.
4. Blood poured forth
5. Flesh of the pig (pork)
6. Meat which, when slaughtered, has had the name of anything or anyone other than Allah invoked upon it, or that was slaughtered to glorify any one other than Allah.



7. The meat of beasts of prey, such as lions, dogs, etc. and those of birds of prey that attack with their claws, such as eagles, vultures, etc.

8. The meat of domestic donkeys and asses.

9. The meat of animals that feed on filthy things, except if they are isolated and fed clean food for sufficient time.

10. Any food spoilt by filth, until it is cleaned with water, if possible.

11. Wine and all kinds of intoxicants.

12. Foodstuff containing toxic elements that are harmful to our bodies.

Second: Forbidden Deeds

Allah Hates these deeds and their doers and punishes them:

1. To associate (in worship) anything or anyone with Allah
2. To be disobedient to our parents
3. To give false testimony
4. To kill a person whom Allah has forbidden except by law (legally)
5. To commit adultery and fornication
6. To steal
7. To take anything unjustly from the property of an orphan
8. To desert the battlefield while fighting unbelievers

9. To falsely accuse of adultery or fornication a chaste Muslim woman or man

10. To uncover the "`Awrah" in front of anybody [1]

11. To take others' wealth illegally, by means of bribery, robbery, trickery, or deceit

12. To bribe in order to take others' properties illegally, or to get what you have no right to

13. To marry mother, daughter, sister, paternal aunt, maternal aunt, brother's daughter or sister's daughter, or be they of blood or foster relationship, your father's wife, your son's wife, your wife's mother or daughter

14. A Muslim man is not permitted to marry a non-Muslim woman unless she becomes a Muslim; but he can marry a Christian or a Jewish woman.

15. A Muslim woman is not permitted to marry a non-Muslim man, even a Christian or a Jew, unless he becomes a Muslim.

Allah's Awliya' (People most devoted to Allah) [2]

1. "People most devoted to Allah" are those true Muslims whom He loves, and who love Him.

---

(1) "`Awrah" is an Islamic term meaning the private parts or man's or woman's body that must be covered when in a public place. A man's `Awra is the section between his navel and knees; A woman's `Awrah is the whole of her body except her face and hands.

(2) (Awliya') plural of (Wali) is an Islamic term with a specific meaning, i.e. a Muslim who is sincerely and wholly devoted to Allah's Cause in the true and comprehensive meaning. But this term was distorted and taken by some Muslims, influenced by various foreign non-Islamic conceptions, to denote a mystical person who claims he can perform miraculous actions. Thus (Awliya') were taken by Western Islamists to be equal to Saints of Christianity, which is not true.

2. They are all the righteous Muslims who truly believe in Allah and constantly follow His commands.

3. Their reward is a good life in this world, and nearness to Allah in the Hereafter, in His Paradise.

4. However, they cannot do anything to help anybody after their death, nor in their life except through normal means.

5. The Qur'an says of them:

   "No doubt! Verily, the Awliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success." (Surah Yunus - Verses Nos. 62 - 64)

6. Therefore, be a good Muslim and you will be one of them

7. The Qur'an says:

   "And whoso obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom

Allah has bestowed His Grace, of the Prophets, the Siddiqin (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (radiyallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!" (Surah An-Nisa' - Verse No. 69)

8. Above the "people most devoted to Allah" are His noble prophets.

9. And among them too are the true and sincere followers of the prophets.

10. And Prophet Muhammad's companions and wives (called Mothers of the Faithful).

11. The best of his companions are the ten who were stated by name by Prophet Muhammad (peace be upon him) as those who will be in Paradise.

12. These chosen companions are distinguished and known for their preeminence, firmness, and sacrifice in Islam.

13. On top of these ten are the four righteous Caliphs (Khalifas) who were chosen by Muslims to rule the Muslim state after Prophet Muhammad (peace be upon him).

They are (in their order of caliphate):

1. Abu Bakr us-Siddiq (The Sincere Believer) (died 13 A.H.)

2. `Umar Ibn ul-Khattab, (died 23 A.H.)

3. `Uthman Ibn `Affan, (died 35 A.H.)

4. Ali Ibn Abi Talib, (died 40 A.H.)

5. The remaining ten are: Az-Zubayr Ibn ul-`Awwam, Sa`d Ibn Abi Waqqas, Talhah Ibn `Ubaydullah, `Abdur Rahman Ibn `Awf, Abu `Ubaydah Ibn Al-Jarrah, and Sa`id Ibn Zayd. (May Allah be pleased with them and with all other companions).

Islamic Morals

1. A Muslim always speaks the truth; he never tells lies.

2. A Muslim is true to his word. He is honest and does not betray others.

3. A Muslim does not speak badly about other Muslims behind their back.

4. A Muslim is courageous, not cowardly.

5. A Muslim is very steadfast in situations of defending the truth, and bold in telling the truth.

6. A Muslim is just with others, even against his interests; he does not transgress others' rights; also He does not accept being treated unjustly by anyone; he is strong and does not accept to be humiliated by anybody.

7. A Muslim consults others about all of his affairs, and (after that) puts himself in Allah's Hands (submits to Allah).

8. A Muslim performs his work as perfectly as he can.

9. A Muslim is modest, merciful, does good and enjoins it and abstains from evil and forbids it.

10. A Muslim strives and fights for the victory of Allah's cause and for His religion to spread.

11. A Muslim woman wears, in front of any stranger (whom she is eligible to marry) her Islamic dress which must cover the whole of her body except her face and hands.

The Muslim Woman

1. The woman in Islam is man's sister.

2. She, as man exactly, is created by Allah.

3. Thus, she is invited to become a Muslim.

4. She is commanded to have belief in Allah, obedience and love for Him.

5. Also, she must believe in the message of Prophet Muhammad (peace be upon him).

6. She is commanded to fulfil Salah (prayer), Siyam (fasting), Zakah (poor-due), and Hajj (pilgrimage) in worship of Allah.

7. She is required to follow the Shari`ah (Law) of Allah, exactly as man is.

8. She is to bring up her children on the bases of Islam and its good morals, and to protect them.

She differs from man in some matters, among them are:

1. She wears a long dress that covers all of her body except her face and hands in the presence of strangers (those religiously eligible to marry her).

2. During her period (of menstruation or confinement) she abstains from praying, fasting, reciting the Holy Qur'an, or remaining in mosques.

3. When her period ends, she must have Ghusl (full ablution), and make up for fasting, but not for prayers.

4. She is exempted from attending Salah al-Jumu`ah (Friday congregation a prayer).

5. She is not permitted to marry a non-Muslim (Christian, Jew or atheist, etc.) unless he announces his faithful embrace of Islam.

Ad`iyah (Special Supplications)

1. Before you start eating or drinking, say: (bismi l-Lahi) meaning: "(I start) in the name of Allah".

2. Eat with your right hand.

3. When you finish eating or drinking, say: (al-hamdu lil-Lahi) meaning: "All praise is due to Allah".

4. When you meet any brother in Islam, shake hands with him, smile at him, and greet him saying: (as-salamu `alaykum wa rahmatul-lahi), meaning "Peace be upon you and Allah's mercy".

5. And when a Muslim brother greets you first, answer his greeting by saying: (wa `alaykumu s-salamu wa rahmatu l-Lahi wa barakatuh) which means: "And upon you (too) be peace and Allah's mercy and blessings".

6. When you see the dawn breaking or the fall of evening, say:

   (Asbahna (or Amsayna) `ala fitratil-Islam)
   "We enter the morning (or evening) with our Islamic nature pure",
   (Wa kalimati l-ikhlas)
   "And with the statement of sincere faith"
   (Wa dini nabiy-yina Muhammad)
   "Adhering to the path of our Prophet Muhammad",
   (Wa millati abina Ibrahima hanifan musliman)
   "And to the path of our father Abraham, true in faith, a Muslim"
   (Wa ma Kana minal mushrikin)
   "And, certainly, he is not a polytheist".

7. When you see the new moon, say:

   (Hilala Khayrin wa rushdin)
   "(You are) a moon of goodness and straightforwardness",

(Allahumma ahillahu `alayna bilyumni wal Iman)
"O Allah! Make it dawn on us with blessing and belief".
(Was Salamati wal-Islam)
"And with safety, and submission (to Allah)!"

8. When you visit a sick person, say:

(Bismillah)
"In the name of Allah"
(Allahumma adh-hibi l-basa rab-ban-nasi)
"O Allah! Take harm away, Lord of mankind! "
(Allahumma-shfi wa antash-shafi)
"O Allah! Heal (him)! You are (really) the healer,"
(La shifa'a illa shifa'uka)
"(In fact) there is no healing but the healing you give."
(Shifa'an la yughadiru saqaman)
"Grant recovery that leaves no ailment behind!"

9. When you enter the mosque, say:

(bismi-l-lahi)
"In the name of Allah"
(Was-Salatu was-salamu `ala rasulil-lahi)
"Blessings and peace be upon Allah's Messenger."
(Allahumma ghfir li dhunubi)
"O Allah! Forgive me any sins,"
(wa ftah li abwaba rahmatika)
"And open for me the gates of your mercy."

10. When you leave the mosque, say the same but, instead of the last portion, say:

    (wa ftah li abwaba fadlika)
    "And open for me the gates of your grace!"

11. When you go home, say:

    (Al-hamdu li l-Lahi-lladhi at`amana wa saqana wa awana)
    "Praise be to Allah Who provides us with food, drink and shelter!"
    (Fakam mimman la kafiya lahu wala mu'wiya)
    "So many are there who have no-one to give them provision or shelter."

12. Repeat whenever you can these favorite phrases of glorification:

    (Subhana l-Lah)
    "Glory be to Allah!"
    (Wa l-hamdu lil-Lah)
    "Praise be to Allah!"
    (Wa La ilaha illa-l-Lah)
    "No (true) god except Allah!"
    (Wal-Lahu akbar)
    "Allah is the Greatest!"
    (Wa la hawla wa la quwwata illa bi l-Lahi)
    "There is no power nor strength save by Allah!"

13. Also, repeatedly send your prayers of blessings to Prophet Muhammad, particularly when you hear his name uttered, or when you utter it; you will say:

    (Sallal-Lahu `alayhi wa sallam)
    "May Allah give him blessings and peace!"

Appendix I

Selected Chapters (Surahs) from the Holy Qur'an

Surah Al-Fatihah- (1)

1. (Bismi l-Lahi r-rahmani r-rahim(i)) [1]
2. (Al-hamdu li l-lahi rabbi l-`alamin(a)) [2]
3. (Ar-rahmani r-rahim(i))
4. (Maliki yawmi d-din(i))
5. (Iyyaka na`budu wa Iyyaka nasta`in(u))
6. (Ihdina s-sirata l-mustaqim(a))
7. (Sirata l-ladhina an`amta `alayhim, ghayri l-maghdubi `alayhim wa la ddallin(a))

English Meaning:

1. ***In the Name of Allah, the Most Beneficent, the Most Merciful.***
2. ***All the praises and thanks be to Allah, the Lord of the `Alamin (mankind, jinns and all that exists).***
3. ***The Most Beneficent, the Most Merciful.***
4. ***The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection).***
5. ***You (Alone) we worship, and You (Alone) we ask for help (for each and everything).***
6. ***Guide us to the Straight Way.***

---

(1) The final vowel at the end of verses is written between brackets ( ) to indicate that it is dropable in the case of pausing.

(2) The diacritic ` = Ar ع.

7. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).

Surah Al-`Asr - (103)

(Bismil-Lahi r-rahmani r-rahim(i))
1. (Wal-`asr(i))
2. (Inna l-insana lafi khusr(in))
3. (Illa l-ladhina amanu wa `amilu s-salihat(i)) (Wa tawasaw bi l-haqqi wa tawasaw bi s-sabr(i))

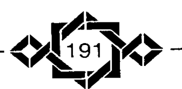
English Meaning:

(In the Name of Allah, the Most Beneficent, the Most Merciful)

1. ***By Al-`Asr (the time).***
2. ***Verily! Man is in loss,***
3. ***Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc).***

Surah Al-Ma`un - (107)

(Bismil-Lahi r-rahmani r-rahim(i))
1. (Ara-ayta lladhi yukadh-dhibu bi d-din(i))
2. (Fadhalika lladhi yadu` `ul-yatim(a))
3. (Wa la yahud-du `ala ta`amil miskin(i))



4. (Fa waylun li l-musal-lin(a))
5. (`Alladhina hum `an Salatihim sahun(a))
6. (Alladhina hum yura'un(a))
7. (Wa yamna`una l-ma`un(a))

English Meaning:

(In the Name of Allah, the Most Beneficent, the Most Merciful)

1. ***Have you seen him who denies the Recompense?***
2. ***That is he who repulses the orphan (harshly),***
3. ***And urges not the feeding of Al-Miskin (the poor),***
4. ***So woe unto those performers of Salah (prayers) (hypocrites),***
5. ***Who delay their Salah (prayer) from their stated fixed times,***
6. ***Those who do good deeds only to be seen (of men),***
7. ***And refuse Al-Ma`un (small kindnesses e.g. salt, sugar, water, etc."***

Surah Al-Ikhlas - (112)

(Bismil-lahi r-rahmani r-rahim(i))
1. (Qul huwa l-Lahu ahad(un))
2. (Al-lahu s-samad(u))
3. (Lam yalid wa lam yulad)
4. (Wa lam yakun lahu kufuwan ahad(un))

English Meaning:

(In the Name of Allah, the Most Beneficent, the Most Merciful)

1. ***Say (O Muhammad (peace be upon him)): "He is Allah, (the) One.***
2. ***"Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).***

3. He begets not, nor was He begotten;

4. And there is none co-equal or comparable unto Him.

Surah Al-Kawthar - (108)

(Bismil-lahi r-rahmani r-rahim(i))

1. (Inna a`taynaka l-kawthar(a))
2. (Fa salli li rabbika wa nhar)
3. (Inna shani'aka huwa l-abtar(u))

English Meaning:

(In the name of Allah, the Most Beneficent, the Most Merciful)

1. ***Verily, We have granted you (O Muhammad (peace be upon him)) Al-Kawthar (a river in Paradise);***
2. ***Therefore turn in prayer to your Lord and sacrifice (to Him only).***
3. ***For he who makes you angry (O Muhammad (peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter.***

Surah Al-Falaq - (113)

(Bismil-lahi r-rahmani r-rahim)

1. (Qul a`udhu bi rabbi l-falaq(i))
2. (Min sharri ma khalaq(a)
3. (Wa min sharri ghasiqin idha waqab(a))
4. (Wa min sharri n-naf-fathati fi l-uqad(i))
5. (Wa min sharri hasidin idha hasad(a))

English Meaning:

(In the Name of Allah, the Most Beneficent, the Most Merciful)

1. ***Say: "I seek refuge with (Allah) the Lord of the daybreak,***
2. ***"From the evil of what He has created;***
3. ***"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).***
4. ***"And from the evil of the witchcrafts when they blow in the knots,***
5. ***"And from the evil of the envier when he envies."***

Surah An-Nas - (114)

(Bismil-lahi r-rahmani r-rahim(i))

1. (Qul a`udhu bi rabbi n-nas(i))
2. (Maliki n-nas(i))
3. (Ilahi n-nas(i))
4. (Min sharri l-waswasi l-khannas(i))
5. (Alladhi yuwaswisu fi suduri n-nas(i))
6. (Mina l-jinnati wa n-nas(i))

English Meaning:

(In the name of Allah, Most Beneficent, Most Merciful)

1. ***Say: "I seek refuge with (Allah) the Lord of mankind,***
2. ***"The King of mankind,***
3. ***"The Ilah (God) of mankind,***

4. *"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah),*

5. *"Who whispers in the breasts of mankind,*

6. *"Of jinns and men."*

Appendix 2

At-Tashahhud

(Witnessing)

1. (at-tahiyyatu li-llahi)
   (was-salawatu)
   (wat-tayyibatu)

2. (As-salamu `alayka)
   (ay-yuhan-nabiyyu)
   (wa rahmatul-lahi)
   (wa barakatuhu)

3. (As-salamu `alayna)
   (wa `ala `ibadil-lahi s-salihina)

4. (Ash-hadu al-la ilaha illal-lahu)

5. (Wa ash-hadu anna Muhammadan abduhu wa rasuluhu)

English Meaning:

1. All reverence is due to Allah,
   and (all) worship,
   and (all) good,

2. Peace be upon you,
   O Prophet!,

And the mercy of Allah,
And His blessings,

3. Peace be upon us all,
And upon the righteous servants of Allah,

4. I bear witness that there is no (true) god but Allah,

5. And I bear witness that Muhammad
Is His servant and His Messenger.

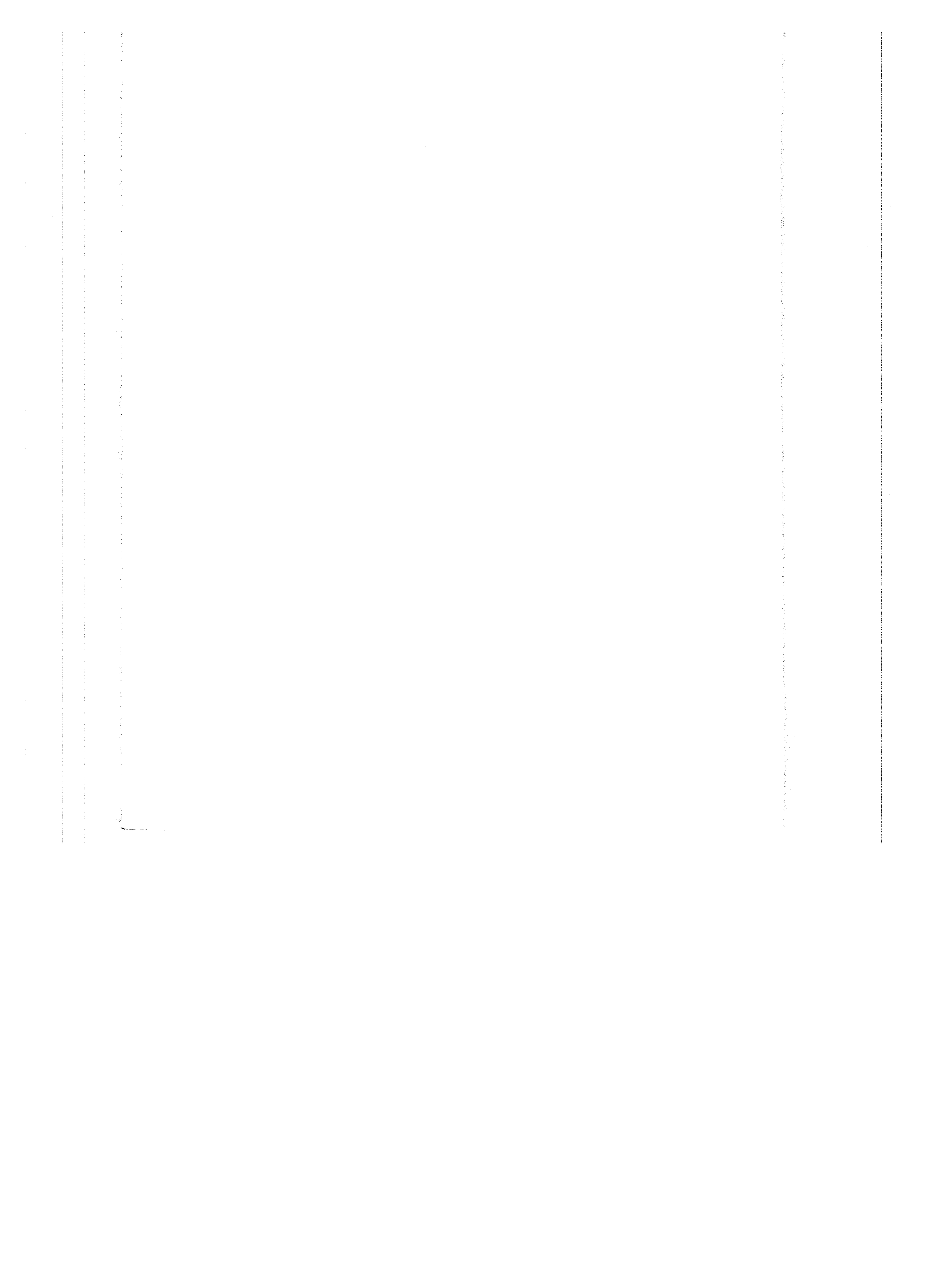
Prayers for Abraham (after At-Tashahhud)

1. (Allahumma salli `ala Muhammad)
2. (Wa `ala ali Muhammad)
3. (Kama sallayta `ala Ibrahim)
4. (Wa `ala ali Ibrahim)
5. (Wa barik `ala Muhammad)
6. (Wa `ala ali Muhammad)
7. (Kama barakta `ala Ibrahim)
8. (Wa `ala ali Ibrahim)
9. (Fil alamina)
10. (Innaka hamidun majid)

English Meaning:

1. O Allah! Send Your grace on Muhammad,
2. And on the family of Muhammad,

3. As you have sent your grace on Abraham,
4. And on the family of Abraham,
5. And send your blessings on Muhammad,
6. And on the family of Muhammad,
7. As you have blessed Abraham,
8. And the family of Abraham,
9. In this world and in the Hereafter,
10. Verily, You are Praiseworthy and Glorious



Glossary

Ablution:

The act of ritual purification performed with clean water in preparation for the formal worship, Salah. Ablution serves as an act of physical cleansing as well as a precursor to the mental and spiritual cleansing necessary when in the "presence" of Allah. If clean water is unavailable, it is substituted by a ritual purification known as Tayammum, which involves touching clean earth.

Angels:

Angels, a class of Allah's creations. Angels inhabit the unseen world, and constitute a group of beings who do Allah's bidding and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'an, such as Jibril (angel of revelation), Mika'il (protector of holy places), and Israfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Awliya':

The pious servants of Allah who do not commits sins but only care for doing the deeds that enable them to enter Paradise.

Charity giving:

This term refers to the voluntary giving of alms as charity. Charity is distinct from Zakah, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. Charity can consist of any item of value, and can be provided to any needy person. The Qur'an states that Allah loves those who are charitable and promises great reward and forgiveness for those who give charity regularly to others in need.

Fasting:

It refers to the daily fast Muslims undertake during the month of Ramadan. It is one of the "five pillars" of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of will-power against temptation, to feel compassion for less fortunate persons, and to reevaluate their lives in spiritual terms.

Ghusl:

Taking a bath in a ceremonial way. This is necessary for one who is Junub, and also on other occasions.

Gospel of Barnabas:

A version of the Bible written by Saint Barnabas

Gospels:

One of the first four books of the New Testament, describing the life, death, and resurrection of Jesus and recording his teaching. They denote the records of Jesus' life written by his closest contemporaries.

Hadith:

Reports on the sayings and the traditions of the Prophet Muhammad (peace be upon him) or what he witnessed and approved are called Hadith. These are the real explanation, interpretation, and the living example of the Prophet (peace be upon him) for the teachings of the Holy Qur'an. His sayings are complied in books called the Hadith books. Some famous compliers of Hadith are Imam Al-Bukhari, Imam Muslim, Imam An-Nasa'i, Imam Abu Dawud, Imam At-Tirmidhi, and Imam Ibn Majah. There are many others.

Hajj:

Hajj is an Arabic word, which means the performance of pilgrimage to Makkah in Saudi Arabia. It is one of the five pillars of Islam. Muslims must perform Hajj at least once in their lives, provided their health permits and they are financially capable. Hajj is performed annually by a large number of people during the twelfth month of the Islamic lunar calendar, Dhul-Hijjah. There are rules, regulations, and specific dress to be followed. The pilgrimage (journey) to Makkah is undertaken by Muslims in commemoration of the Abrahamic roots of Islam. The Hajj rites symbolically reenact the trials and sacrifices of the Prophet Abraham, his wife Hajar, and their

son Ishmael over 4,000 years ago. There are three types of Hajj: Hajj of Tamattu` which is `Umrah followed by Hajj, but taking off the Ihram in between these two stages. Hajj of Qiran which is `Umrah followed by Hajj without taking off the Ihram, and Hajj of Ifrad which is Hajj without `Umrah.

Jihad:

It means to strive for a better way of life. The other meanings are: endeavor, strain, exertion, effort, diligence, and fighting to defend one's life, land, and religion. Jihad should not be confused with Holy War; the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers to the Holy War of the Crusaders. Jihad is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others. Jihad is not a defensive war only, but a war against any unjust regime. If such a regime exists, a war is to be waged against the leaders, but not against the people of that country. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allah. Not only in peace but also in war Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During wars, Islam prohibits Muslim soldiers from harming civilians, women, children, the elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions.

Monotheism:

It means the Oneness of Allah through confirming that there is no deity but Allah and that He is the only One Who is to be worshiped. Monotheism is the main principle of Islam upon which other articles of faith are raised.

Muharramat:

Forbidden things the Muslims are ordered not to come near to or commit like polytheism, adultery, wine, theft, killing and every act considered as a sin.

New Testament:

The Gospels, Acts, Pauline and other Epistles, and the Book of Revelation, together viewed by Christians as forming the record of the new dispensation belonging to the Church.

Old Testament:

The first of the two main divisions of the Christian Bible, corresponding to the Hebrew Scriptures.

Qada':

The supposed force, principle, or power that predetermines events. Or the inevitable events predestined by this force. The Muslims believe in the Qada', be it good or bad.

Qadar:

The inevitable or necessary fate to which a particular person or thing is destined; one's lot. The Muslims believe in the Qadar, be it good or bad.

Qur'an:

The word Qur'an means 'the recitation' or 'the reading,' and refers to the divinely revealed scripture of Islam. It consists of 114 Surahs (chapters) revealed by Allah to Muhammad over a period of twenty-three years. The Qur'an continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad nearly fourteen hundred years ago. The Qur'an is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad. Translations of the Qur'an are considered explanations of the meaning of the Qur'an, but not the Qur'an itself.

Salah:

Salah refers to the prescribed form of worship in Islam, and it is one of the "five pillars" of Islam. Muslims perform the Salah five times throughout each day as a means of maintaining Allah's Grace, thanking Him for His blessings and bounty, and seeking His assistance and support in their daily life.

Shahadatan:

An Arabic word meaning "witnessing," which refers to the declaration of faith ("La-Ilaha-Illa-Allah Muhammadur-Rasul-Allah"), which all Muslims take as their creed - namely, that there is no deity worthy of worship but Allah and that Muhammad is the Messenger of Allah. The Shahadah constitutes the first of the "five pillars" of Islam.

Worship:

This term refers to any and all acts, which demonstrate obedience and commitment to Allah. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Zakah:

Zakah literally means "purification," and refers to an almsgiving tax, roughly 2.5% of one's accumulated wealth that eligible Muslims pay annually. Zakah is one of the "five pillars" of Islam, and is usually collected by local mosques or charitable organizations. The funds are distributed to poor and needy persons in the Muslim community. Paying the Zakah reminds Muslims of the duty to help those less fortunate, and that wealth is a trust from Allah rather than something to be taken for granted.

Suggested Readings

Comprehensive Readers:

1. Teach Yourself Islam, Nabil. A. Harun, Dar El-Farouk

2. What Islam is all about, Yahiya J. A. Emerick, IBTS

3. Islam (Major World Religions Series), Isma`il R. Al-Faruqi, Argus Communications

4. The Complete Idiot's Guide to Understanding Islam, Yahiya J. A. Emerick, Alpha

5. Comprehensive Background on Islam. Abul-A`la Al-Mawdudi, El-Falah

6. Islam, Faith and Practice, Manazir M. Ahsan, The Islamic Foundation

7. Introduction to Islam, M. Hamidullah, El-Falah

8. Islamic Correspondence Course. El-Falah for Translation, Publishing and Distribution

9. The Truth Seekers: The Stories of People who searched for the Truth and converted to Islam, Hadir R. Abu An-Naja, Paradise: El Nuzha for Publishing & Distribution

10. Daughters of Another Path: Experiences of American Women choosing Islam, Carol L. Anway, Yawna Publications

Islam and Science:

11. A Brief Illustrated Guide to Understanding Islam, I. A. Ibrahim, Dar us-Salam, Houston

12. This is the Truth, Abdullah M. Al-Rihili (editor), Commission of Scientific Signs in Qur'an & Sunnah, Mecca

13. Islam: Proofs of Modern Science, Nabil A. Harun, Dar El-Faruq

14. Islam and Science (1-7), M. G. El-Fandy, Supreme Council for Islamic Affairs, Cairo

15. The Geological Concepts of Mountains in the Holy Qur'an, Zaghlul R. En-Naggar, Commission of Scientific Signs of Qur'an & Sunnah, Mecca

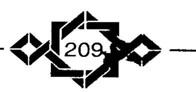
16. The Glorious Qur'an and Modern Science, Mansur Hassab An-Nabi, General Egyptian Book Organization

Comparative Religion:

17. The Muslim-Christian Dialog, Hassan M. Baafil, Dar Al-Faruq

18. Islam from a Contemporary Perspective, Zaki M. `Abdullah, Universities Publishing House, Cairo

19. Trialogues of the Abrahamic Faiths, Isma`il Al-Faruqi, International Islamic Publishing House



20. Islam and Christianity, Ulfat `Aziz Us-Samad, International Islamic Federation of Students Organizations

21. Oneness of God: The Ultimate Solution to the Trinitarian Controversy, M-U P. Mababaya, International Islamic Publishing House

22. Is the Trinity Doctrine Divinely Inspired?, M. A. C. Cave, World Assembly of Muslim Youth

23. The Truth about Jesus, Manih H. Al-Johani, World Assembly of Muslim Youth

24. Jesus: A Prophet of Islam, Muhammad `Ata ur-Rahim, International Islamic Publishing House

25. Christians in the Qur'an and the Sunnah, Ahmad von Denffer, The Islamic Foundation

26. Series of Prophecies in the Bible for the Advent of Muhammad (pbuh), M. A. C. Cave, World Assembly of Muslim Youth

Selected Internet Sites

www.islam-for-everyone.com
www.sultan.org
www.it-is-truth.org
www.science4islam.com
www.todayislam.com

Transliteration Chart

مثال		التمثيل الصوتي	الحرف أو الصوت
Ahmad	أحمد	a	الهمزة المفتوحة في أول الكلمة
Isra`	إسراء	i	الهمزة المكسورة في أول الكلمة
Umaymah	أميمة	u	الهمزة المضمومة في أول الكلمة
Qasim	قاسم	a	ا
Bashir	بشير	b	ب
Tabuk	تبوك	t	ت
Surah	سورة	h	التاء المربوطة
Ath-Thawri	الثوري	th	ث
Jabir	جابر	j	ج
Hatim	حاتم	h	ح
Khalid	خالد	kh	خ
Dinar	دينار	d	د
Dhul-Hijjah	ذو الحجة	dh	ذ
Ar-Razi	الرازي	r	ر
Zaynab	زينب	z	ز
Salma	سلمى	s	س
Shahin	شاهين	sh	ش
Sabir	صابر	s	ص
Mudar	مضر	d	ض
Tahir	طاهر	t	ط
Zhafir	ظافر	zh	ظ
`Ali	علي	`a	ع مفتوحة



الحرف أو الصوت	التمثيل الصوتي	مثال	
ع مكسورة	`i	عماد	`Imad
ع مضمومة	`u	عمر	`Umar
ع ساكنة	`	معد	Ma`d
غ	gh	المغيرة	Al-Mughirah
ف	f	فاطمة	Fatimah
ق	q	قبيصة	Qabisah
ك	k	كعب	Ka`b
ل	l	علي	`Ali
م	m	منى	Mina
ن	n	نصير	Nusayr
هـ	h	هريرة	Hurayrah
الواو قبلها ضمة	u	موسى	Musa
الواو الساكنة قبلها فتحة	aw	سودة	Sawdah
الواو المتحركة قبلها سكون	w	مروان	Marwan
الياء الساكنة	ay	قريش	Quraysh
الياء المفتوحة قبلها ضمة	`uya	عيينة	`Uyaynah
ياء مشددة	yy	أمية	Umayyah
الياء المتحركة	y	سفيان	Sufyan
ياء النسب	i	المقريزي	Al-Maqrizi
الفتحة	a	كثير	Kathir
الضمة	u	هدى	Huda
مد بالألف	a	أسماء	Asma`
مد بالياء	i	كبير	Kabir
مد بالواو	u	ثمود	Thamud
الكسرة	i	بلال	Bilal

الحرف أو الصوت	التمثيل الصوتي	مثال	
ال الشمسية حسب ما بعدها	A*-*	النساء عبد الرحمن	An-Nisa` `Abdur-Rahman
ال القمرية	Al-	المتقون	Al-Muttaqun
ابن	Ibn	ابن عباس	Ibn `Abbas
بن	Ibn	أنس بن مالك	Anas Ibn Malik
بنت	Bint	أسماء بنت أبي بكر	Asma' Bint Abi Bakr
أم	Umm	أم سلمة	Umm Salamah
أبي (مجرورة)	Abi	بن أبي سفيان	Ibn Abi Sufyan
أبو (مرفوعة) وأيضًا في حالة النصب	Abu	أبو هريرة	Abu Hurayrah
قاعدة الجمع	إضافة s	أحاديث	Hadiths
استثناء (صيغ الجمع المشهورة)		أنصار المهاجرون	Ansar Al-Muhajirun
الحرف المشدد (مفرد)	يُضعف	عباس	`Abbas
الحرف المشدد (مزدوج)	يكــرر	بشار	Bash-shar
الألف المقصورة	a	سلمى	Salma
عبد/عبيد الله			`Abdullah `Ubaydullah
ذو (بعدها ال)	Dhul-	ذو القعدة	Dhul-Qa`dah
لا يوضع اعتبار للإعراب		عبدالله ذو القعدة	`Abdullah Dhul-Qa`dah

Index